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A
Short ACCOUNT
OF THE
CONVINCEMENT,

Gospel-Labours, Sufferings and Service of that Ancient and Faithful Servant and Minister of the LORD JESUS CHRIST,

SAMUEL WATSON.

Being a Collection of his WORKS, with Christian Exhortation upon several Subjects, and given forth on Sundry Occasions.

Revelations xii. 11.

And they Overcame by the Blood of the Lamb, by the Word of their Testimony, and they Loved not their Lives unto Death.

LONDON:

Printed by the Assigns of J. Sowle, in White-Hart-Court, in Gracious-Street, 1712.

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THE BRITISH MUSEUM

OF NATURAL HISTORY

AND
OF THE HISTORY OF MAN

AND OF THE
HUMAN RACE

BY



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*A few Lines by way of TESTIMONY,
Concerning Samuel Watſon our An-
cient Friend, lately deceased; by John
Armittſtead, one to whom he was
well known for many Tears.*

AND as to the Family whereof he Descended, it was of the Chiefest sort in the Parish where he Lived; the Place was called *Knight-Stainforth*. As to the manner of his Life and Conversation in the time of his Youth, it was somewhat in the Pleasures, Pastimes and Recreations of the World; yet did he retain, and keep in that Form and Way of Worship, which was highly promoted in those times in this Land. But when it pleased God to Visit him with the Visitation of the Day which sprung from on High, which was spreading it self abroad in many Parts of this Nation; which Visitation of God did so touch, and so prevail'd upon him, that it broke him off from all his former Delights and Pleasures, and from that way of Worship wherein he had much delighted; and then a wonderful Change was seen in him, and

many did much admire at it; and more especially, because he declined from the Assembly where he had been Zealously Concern'd; and joyn'd himself in a Religious Society, with a small Number of People, whom the Lord had Visited in like manner; those he received into his House, and they became his Familiar Friends; and he became Instrumental in Setling Meeting-Places for the Worship of God, which was Effectual, and the Number of God's People did increase. It was not long after, till he receiv'd a Dispensation of the Gospel, and went abroad in the Work of the Ministry, declaring against all Fruitless Profession, and wickedness of Life and Conversation; and against the Priests that Preach'd for Hire, for which, great rage was kindled against him, so that he was grievously beaten at divers times, that at one time he was suppos'd to be nigh unto Death; but it pleas'd the Lord to restore him to his Health again; so that he Labour'd in the Work and Service of the Truth as before, wherein he continued stedfast; when times of Tryal by great Imprisonment befell the Church in a general way; and he was not behind in Sufferings nor Service at that time: He also Suffer'd Imprisonment for refusing to Swear; all which he endur'd with Patience, until the Lord's appointed

pointed time for his Deliverance did come. After these times, certain Laws came in Force, which took hold of the Meetings of Friends; and great Fines were inflicted upon such as met contrary thereunto; and a certain allowance out of the said Fines to such as did Inform. This set many on Work, who were in love with the Wages of Unrighteousness. Now this Faithful Friend did not desist from the Work and Service of the Ministry, for which he underwent very great Sufferings for the same, by means of Informers; which Exercises he endur'd with much Patience, and liv'd to see through those Suffering Times. And after which, he continued in the Work of the Ministry, Travelling Abroad in this Nation, at Seasons, as way was opened unto him: He also Travel'd into *Scotland*, in his Old Age, when Gray Hairs Cover'd his Head; and he Laboured on the residue of his time, in the Work of Truth, according to his Ability; his Love to, and his Zeal for the same, was not abated, even when Weakness of Body, and Old Age came upon him. He also set his House in order in due time, and removed himself near unto *Chester* City, unto his Son-in-Law; where, after having had some Service for the Lord, and his Truth, he Departed this Life (I am well perswaded),

in true Peace with God, in Love and Unity with his Faithful Friends, and Brethren: So having briefly express'd what was upon my Mind, concerning our aforesaid Friend, I Conclude, who am

*A Friend to all who Love the Truth
in Sincerity,*

JOHN ARMITTSTEAD.

*A TESTIMONY Concerning our Dear
and Well-Beloved Friend Samuel Wat-
son, Deceased.*

I HAVE this upon my Mind to say, that he was a Faithful and Valiant Soldier in the Lambs Warfare, and was willing to help to bear the Burthen in the Heat of the Day; deying himself of the Glory of the World, of which (according to outward appearance) he might have had a large share; he underwent many Sufferings of divers kinds for the Truth's sake, not counting any thing too near or too dear to part with for the sake of him who had call'd him. His Gift in the Ministry was pretty Large, which he faithfully Exercised, to the
Comfort,

Comfort, Edification and Benefit of those amongst whom he Ministred. He often advised Friends in the Ministry, to be Careful, that what they Ministred, might spring and arise from a true ground, and be without mixture. He was Sound in Judgment, and of a good Understanding, and able to give an Answer to those who enquir'd concerning his Faith, and the Hope that was in him. He writ several Small Treatises and Epistles, which are worthy to be kept upon Record, amongst other Writings of the Faithful, as I believe the Remembrance of him is, and will continue to be precious in the Minds of those who knew him. He was very Diligent (and therein Exemplary) in attending the Meetings of God's People, encouraging and stirring up others so to do, even till Old Age came upon him; and when he grew weak in Body, and was not able to stir Abroad, his Meditations and Discourse was much upon Heavenly things, so that his Company was very Pleasant, and Edifying, as I did Experimentally Witness in the last Visit I made him, not long before his Decease; the remembrance of which is Comfortable to me. Much might be said concerning him, but I desire not to enlarge, only shall further say, that it is my firm Belief, that as he has Fought the good Fight of

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Faith,

Faith, and finished his Course here, so he has laid down his Head in Peace with God, and is made Partaker of that Crown of Glory, and endless Felicity, which is laid up in store, not only for him, but for all who love the Appearance of our Lord Jesus Christ.

The 1st of the 2d }
Month, 1710. }

John Moore.

John Atkinson's TESTIMONY.

AS Concerning our Dear and Esteemed Friend *Samuel Watson*, having had Intimate Acquaintance with (and full knowledge of him) for many Years, could not be easie without giving this *Testimony* Concerning him, viz. That he was an Instrument of Help to me in my young Years; he being as a Nursing Father to those that were young, and in whom was the least appearance of the workings of Truth, having a mind rather to lend an Hand of Help, than to bruise or crush any thing that was Tender; and would sometimes say he was of *Moses's* Mind, and could wish that all the Lord's People were Prophets. He was a Man very diligent in attending Meetings, both on
First

First Days, and other Days, and Careful to observe the Appointed time, in which he was a good Example; it was no small Matter that could hinder him; and towards the latter end of his Days, he being removed from us (amongst whom he had his Residence the greatest part of his time) near unto the City of *Chester*; I hearing that he grew weak of Body, and in all likelihood near unto his latter End, I went to Visit him, along with our Friend *John Moore*; which Visit was to my great Satisfaction, he greatly Rejoycing to see us, and that we would come so far to see him. And after we had spent some time with him, took our Leave one of another in much Love and Tenderneſs; he expreſſing, *That he believed we ſhould never more Meet here in this Mortal Life; but did believe, as we kept to the Truth, we ſhould Meet in the Kingdom of Heaven.* So that I believe, as he had Lived in, and Loved the Truth which he profeſs'd for many Years, ſo he Died in the ſame; and in true Unity with his Faithful Brethren.

J. A.

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The

*The TESTIMONY of Friends, from
their Monthly-Meeting held at Settle
in Yorkshire.*

SAMUEL WATSON of *Knight-Stainforth*, in the County of *Tork*, was Convinc'd of the Blessed Truth (as appears by his own Account) in or about the Year 1654. after this manner.

It so fell out, that he was a Prisoner in *Tork-Castle*, on Account of some Demands of Money out of his Estate, which descended on him from his Father, which he deemed to be unjust; so that he chose rather to go to Prison, than comply with such Demands. In which Prison, were several Friends, for bearing their Testimony against the Payment of Tythes; as *Thomas Aldam*, and several others, with whom the said *Samuel Watson* (he being under dissatisfaction of Mind about Religion, and the Way and Worship of God) fell to Converse; by which (together with searching the Scriptures of Truth, and Reading some Friend's Books) his Understanding was so far reached, that he was thereby Convinced of the Truth, and Way of Life and Salvation; and came to see beyond all outward Professions, and Ceremonial Worships, and that nothing
would

would avail but a New Creature; which that he might Experience, great were the Conflicts he went through between Flesh and Spirit, before the Natural Man with all his Lusts and Inclinations, as well as Reason and Comprehension were subdued and slain by the Power of the Spirit; until it so pleas'd the All-wise God (who had begun in him this good Work) to work Powerfully, to Wash and Sanctifie him in a good degree, and prepare him for an Instrument of Service, to Publish his Everlasting Gospel, and to Proclaim Liberty to the Captive Soul. Thus the Lord having wrought to prepare him for this Great Work, and let him see he would send him forth as a Lamb among Wolves; he then sought to make way for his Enlargement out of the aforesaid Prison; which being done, by agreeing with the Person who had Cast him in; he then returned Home to his Family, and Place of Abode aforesaid.

There were then near to that Place, several Persons who were likewise Convinced of the Truth, who at Times Met together, to Wait upon and Worship God in Spirit; amongst whom, he became very Serviceable, in Setling Meetings at several Places, and particularly in his own House, into which, he gladly, and boldly receiv'd Friends; though in Times
of

of great Persecution, by Fines, Imprisonments, and Spoiling of Goods, in which he had a large Share, as several who are yet Alive do Witness; and as by some Particulars hereafter may appear. In which time of Sufferings, his Resignation of Mind, Christian Patience, and Innocency, is worthy of Memory; for altho' he was naturally a Man of a stout Spirit, yet so effectual was the Work of Truth in him, that he had truly learn'd when smitten one the one Cheek, to turn the other.

He also Preach'd the Gospel freely, and boldly, according to the Dispensation given him, and as he believ'd, was requir'd of him by the Lord, who had call'd him to that Work, whether in Market-places, or other Places of Concourse, or Steeple-Houses, in which he declar'd against the Will-worships of Men, and those who Preached for Hire, and fed themselves, and not the Flock of God; and he directed to Christ the True Shepherd, and the Anointing for a Teacher.

Though it was to his great Suffering, and even to the hazard of his Life; for great was the Envy and Cruelty both of Priests and People against the Servants of Christ in those days; and many were the Scoffings, Beatings, Stonings, Haling to the Stocks, Imprisonment, &c. thro' which

which he patiently went, for the Testimony of a good Conscience, being Armed with the Armour of God, having the Faith for his Shield, he turned not his Back in the Day of Battle, but was truly an overcomer, and we doubt not but he hath obtain'd the Promises. He Travelled Abroad in the Service of the Gospel in this Nation, and twice into *Scotland*, where he had good Service, both among Friends, and in Publick Places; and his Return was to the Refreshment and Satisfaction of Friends. He was also Serviceable in Monthly and Quarterly Meetings, which we have received the Benefit of, and his Memory is preserv'd among a Remnant who are left behind; and we give our Testimony Concerning him, according to our belief (and as his Conversation did demonstrate) that he was a Man who loved Truth, and the Unity of Brethren; the Prosperity and Preservation of which he Laboured for, according to his Ability, being himself an Example of Condescension; he was also a very diligent Attender of Meetings, both First and Week Days, for the Worship of God, as well as other Meetings for the Affairs of the Church; also Careful to come at the Hour appointed, and to bring his Family along with him; in all which, he shew'd his

his Love to, and Zeal for the Truth. He Lived to a good Old Age, yet his Zeal for Truth, and Love to Brethren, seem'd not to decay; so that 'tis our Belief, that as he had long Profess'd and Liv'd in the Truth, so he finish'd his Course in Peace with the Lord, with whom his Reward is sure.

Thus much have we found our selves engag'd to say, not only in Duty to continue the Memory of our deceased Friend, but also for the Benefit of those who are a succeeding Generation; who being made acquainted with the Tryals, Sufferings, and many Hardships of our Elder Brethren in Christ; together with what Patience, Self-denial, and Christian Confidence they endured and went through, and were made truly Victorious; and the rewards they have received as a Recompence of Reward; let all be provoked to consider the Priviledges they now enjoy, who are entered into their Labours, and reap the precious Fruits thereof; and also what Obligations they are under to walk before the Lord in all Diligence and Circumspection of Mind to answer these great Favours; and that none might over-look, dis-esteem or undervalue what has been obtained through their Faithfulness.

Oh!

Oh ! that all Friends, whether Old or Young, Rich, or Poor, would beware of Forgetfulness, Unthankfulness, and an Evil Heart of Unbelief; for surely these have been the Lord's doings, and his Arm has been Eminently seen to be with his People; and his Works have shewed that he is God. And now that all may watch, having on the whole Armour of God, whereby they may be able to withstand all the Temptations of Satan, in this time of Liberty we enjoy, and take heed of the Spirit of the World, that it leaven not, either into Covetousness after Gain of Riches, Worldly Honour and Grandure among Men, nor looseness and liberty to have Fellowship with the unfruitful Works of Darkness, and the Workers thereof; but to walk as we have had them for our Patterns, in the same Humility, and Self-denial, bearing the same Cross as the Badge of our Disciple-ship; that so the God of all our Privileges and Blessings may take Pleasure in us, and surround us with his Salvation, as Walls and Bulwarks, and still continue to be our Protector, for in him is our Supply; let none therefore rely on the Arm of Flesh, lest the End prove Wo. But Oh! *Israel, Israel*, put thy trust in the Lord, for he will be thy Shield, and thy Rest will be sure in him.

From

From our Monthly-Meeting at *Settle*,
in *Torkshire*, the 6th of the 10th
Month, 1710. And Sign'd on Behalf
thereof, by

Richard Wilkinson,
William Pickering,
Thomas Rudd,
Thomas Wilde,
Lawrence King,
John Kendall,
William Armittstead,
John Armittstead, Jun.

Adam Squire,
Richard Stoney,
James Walton
William Windle,
Thomas Carr
John Moore, Jun.
Robert Tunstall.

He Died at *Chester*, and was Buried
there, the 24th of the 9th Month, 1708.
Aged about 88 Years.

*A TESTIMONY Concerning our
Esteemed and Ancient Friend, Samuel
Watson.*

HE was one whom the LORD was pleas'd to Visit with the Day-spring from on High, in the Early breaking forth of his Truth in this our Age and Generation; and through the Experimental Work and Knowledge thereof, was turned from Darkness, to Light, and from the Power of Satan, to the Living God; and thereby became an Able Minister of the New-Testament, and by the Inspiration of the Almighty, the Mystery of the Kingdom being opened to him, was called forth and qualified for that Work and Service; by which he Publish'd the Gospel Day, and Acceptable Year of the Lord to the Poor in Spirit, and Warned Sinners to Repentance. He was Valiant for Truth upon Earth, and turned not his Back in the Day of Battle, but suffer'd joyfully the Spoiling of his Goods, Imprisonment, Beating, and other Hardships, counting the Reproach of Christ great Riches; it being given to him, not only to Believe, but also Suffer for his Names sake, and through him that loved him, witnessed an overcoming. In
Doctrines,

Doctrine, shewing Uncorruptness, Gravity, Sincerity, and Sound Speech; and of an Exemplary Conversation; one that Loved the Brotherhood, and Unity in the Spirit of Truth, and Laboured for that in the Churches, where the Lord ordered him, or his Lot was cast, both in Monthly, Quarterly, and other Meetings; Good Counsel was often with him, to Friends and Brethren who were Concerned in Truth's Affair, that every one might be found Faithful in their Places, and Discharge themselves aright in the Trust God had Committed to them. He Travelled much in Truth's Service, both in this Nation, as also in *Scotland*; he writ several Epistles, Letters, and other Writings, which are very Weighty, proceeding from the Openings of Truth, and the Living Experience of the Work thereof, as will appear to such, as in the Fear of the Lord, do peruse the same; which may be of Service to them that are brought into the Deeps, that there they may see the Wonders of the Lord; as also to Warn the Wicked to forsake their Ways, and the Ungodly their Thoughts, and turn to the Lord, that he may shew Mercy unto them. He was a Man well beloved amongst his Brethren, and brought forth Fruit in his Old Age, his Memorial is sweet to a Remnant,

Remnant, and is to be Recorded among the Faithful, as one of *Israel's* Worthies; and as he Lived to Serve the Lord in his Generation, so we are fully perswaded he Died in the Lord, *and is at Rest from his Labours, and that his Works do follow him.*

And now that which remains to us (seeing the Lord hath seen meet to gather many of the Ancient and Faithful Friends to himself, who were early Witnesses of the breaking forth of God's Glorious Day, after a Long Night of Apostasie) that we all be Faithful to the Truth we make Profession of; and that none by an undue Liberty in going from the Cross of our Lord Jesus Christ, make void and trample upon their Sufferings, and Testimonies; but as they have left good Foot-steps behind them, so let it be every ones Care to walk therein, and to perpetuate them from one Generation to another; that the God of all our Mercies may take pleasure to dwell among us; and that we, through the enjoyment of his Love shed abroad in our Hearts, may be a People to Serve and Praise him, who is in himself over all, God Blessed for Ever.

Signed

Signed at the Meeting of Friends in
the Ministry at *Tork*, this 11th
Day of the 1st Month, 1710.

Thomas Aldam,
Jerem. Grimshaw,
John Hall,
Thomas Rudd,
Robert Turner,
John Richardson,
John Fothergill

Benjamin Horner,
John Hardin,
William Ward,
James Simpson,
William White,
Lawrence King.

An

An Account of some part of the SUFFERINGS of Samuel Watson, for the Answer of a Good Conscience towards God, against Tythes, &c. and for his Testimony-bearing to the Blessed Truth in Christ Jesus, Viz.

FOR being at Three Meetings of the People of God, and bearing my Testimony in a measure of the Spirit of Truth, at *Eldreth*, on the 12th of the 4th Month, 1670. And in my own House next First Day after; and at *Settle* in the Burying-place, the next First-Day. For which, and not any thing else, being called an Offence, according to the Act, Entituled, *An Act against Conventicles*; the Justices, through the Instigation of the *Informers*, Granted Three Warrants for the Seizing of my Goods, and Cattel, having laid a Fine upon me of 120 *l.* for those Three Meetings. And the Officers they Appointed, came in one Day, and took away most of my Cattle, to the Value of 150 *l.*

The Time when they Executed this Bad Work, was on the last Day of the 4th Month, 1670.

The Justices Names were, *John Ashton*, *Thomas Parker*, and *William Drake*.

The

The **Informers** Names were, *John Thompson, John Read, Robert Banks, Thomas Kidd, and Thomas Murras.* The Men who came to drive away my Cattel were, *Thomas Armitstead, William Paley, Thomas Murras, John Windsor, William Wildman, Thomas Lawson, Arthur Catterall, James Carr, John Foster,* and several others.

But after they had made a Seizure, some of my Neighbours, I suppose in favour to me (though without my Knowledge) undertook to Pay the Money, and accordingly they made Sale of the Cattle, and Distributed the Money to the Persons Concern'd; 'tis probable they did it with a good Design, lest they should be Sold at an under worth; and when they were to Distribute the Money, this following I sent to the Justices.

☞ *To that in your Consciences I speak; this Money which you take from me, the very Letter of the Law does not impower it, if I had Right done, as I Plead with you, Concerning that which is called the first Offence; but if you will not hear Man, the Righteous God will plead with you, and call you to an Account for these things, even for taking away the Right from the Poor and Innocent of my People, saith the Lord; and heavy will these things*

be upon you, if you Encourage those Instigators and Actors of these wicked works: Consider, and Commune with your own Hearts, and weigh things deeply, and see whether or no the Prophecy of Jeremiah be not fulfilled in these Days?

Read Jer. 5. 28. to the End.

In the Year 1680. as I Remember, being on my Journey towards Scotland, to Visit the People of God, being at a Meeting at *Burton* in *Bishop-dale*, on the First Day of the Week, was by violent Hands put in the Stocks; and after in a desperate manner struck at with a Club-staff, so that I was struck to the Ground, and laid for Dead; but it pleased God my Creator to Revive me, and I stood upon my Feet, and said in a Patient Suffering Spirit, *Vengeance is mine, and I will Repay, saith the Lord.* The Persecutor by whom I Suffer'd, some Years after, in *Richmond Town-Gate*, did suddainly fall down dead.

For being at a Meeting at *Clitherow*, and bearing my Testimony for the Lord, unto his People there, *Alexander Nowel* (called a Justice) without any Examination of me for any Offence, gave out a Warrant to Distrain of my Cattel, for a 20 l. Fine he laid on me, which was Executed; and I had Four Journeys to *Preston*

ston Sessions Concerning the same, by way of Appeal, but no Equity could be had; but one called Justice *Rigby* (who was Chief in the Court) gave away my Right in a Rigorous manner; and in this I Suffer'd Patiently, believing in the Righteous God, who will give every one a Reward according to their Doings, and take Notice of the Sufferings of his People. The **Informers** Name was *Shuttleworth*, and Lived at *Clithrow*.

A Prisoner on the Account of Tythes, I was several Months at *Tork-Castle*, and Suffer'd much in my Goods, by the Impropiator, on that Account.

S. W.

A Short

A Short ACCOUNT
OF THE
Convincement, Gospel Labours, &c.
OF
SAMUEL WATSON.

*This following TESTIMONY was sent
Abroad in the Parish of Gigleswick,
so called, &c.*

Friends,

TO the pure Light of Christ Jesus
in you all I am manifest, though
the Darknes cannot own me ;
but you all having a Light, which shews
you Sin and Evil, to this Light you must
come, to have your Words and Actions
proved by it, whether they be wrought in
God, yea, or nay. For he who is the
Light, is the true Judge, to whom every
knee shall bow, even Jesus Christ, he is
the Light, which *John* bore witness to,
that *lighteth every one that cometh into the*
world, Joh. 1. 9. And my Testimony is
the same, that every one have a measure
of this true Light in you, to which ye
B would

would do well to take heed, (it being the sure word of Prophecy) *as unto a Light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.* But first you must find with the Light, your selves scattered, in the Dark and Cloudy Day, and in the Night of Sin and Iniquity, before you come to know the way to Life, and the true Shepherd's Voice, even Jesus Christ; which all his Sheep know, that are gather'd out of the Darknes, into the Light, from under False Shepherds, unto the True Shepherd of their Souls; according to the Promise, in that plain Scripture Recorded in the 34th of *Ezekiel*; Read the Chapter, and by waiting in the Light, out of your own Wisdom, and Carnal Comprehensions, you will come to witness with me, this Scripture to be true, in finding the Promise fulfilled, that you are gathered from under the False Teachers, and Shepherds of the World, unto the Teachings of his own Spirit, by himself, who is the Teacher of his People, which I witness according to the Promise, *Isa. 54. 13*. Now Search the Scriptures, and come to the Light, to witness the Promise fulfilled in you, without which, the Scripture will stand you in little stead, for 'tis a Sealed Book, and the Mysteries therein cannot be opened, but with the

the same Spirit which gave it forth ; and it's the same Spirit, and not another, which opens the Myſteries thereof, and brings into the Life. Now the words of the true Prophets, Jeſus Chriſt, and his Apoſtles, were all ſpoken by one and the ſame Spirit. The Profeſſing *Jews* had the Writings of *Moses* and the Prophets; yet neither believed they *Moses*, nor the Light Chriſt Jeſus, neither had they heard the Voice of the Father at any time, or ſeen his ſhape, *Joh.* 5. 37, 46, 47. Therefore it is that which gave them forth ; which is to open them ; to you, even the Spirit of Truth, which comes to be witneſſed within, by waiting in the Light, and yielding obedience to the ſame, whereby the Spirit of Darkneſs comes to be judged out, and here the Anointing comes to be received, and to abide within, which teacheth all things; and they who have it, *need not that any Man teach them, but as the ſame Anointing teacheth them of all things, which is Truth, and is no Lye,* 1 *Joh.* 2. 27. Now I ſay to you, though you have the words of Chriſt, and the Apoſtles, as formerly the People had the words of *Moses* and the Prophets, yet being not in the Life of Chriſt, and the Apoſtles, in him Chriſt Jeſus, ye do not believe; *who is the Light of the world; for he that believeth in him, bath Eternal*
B 2
Life,

Life, John 3. 15. which Life, is the Light of Men: And he that believeth not, is Condemned already, because he hath not believed in the Name of the only begotten Son of God. Now with the Light in all your Consciences, try your selves, examine honestly if ye are come to believe in the only begotten Son of God, to believe that the Light in you all, which comes from him, is able to Teach you, Save and Redeem you from under the Curse, and Condemnation of all Evil, to which I witness, that by yielding obedience to it, in receiving thereof, *power is given to become the Sons of God.* And if you be not in this Faith, all your Profession will stand you in no stead, *for know ye not, that Christ is in you except you be Reprobates; and if Christ be in you, the Body is dead because of Sin, but the Spirit is Life because of Righteousness.* If Christ be in you, and you in him, then he is your Teacher, then you are dead unto the vain Conversation, Pleasures, Customs, Fashions and Vanities of the World, your Worship is in Spirit, and in Truth, and he is your Remembrancer, and sheweth you of things to come; then your Worship is not in Temples made with hands, neither is your Baptism in that which is visible, as to the putting away the filth of the Flesh, but the Baptism into one Spirit,

Spirit, which bringeth the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ, *1 Pet. 3. 21.* Nor your Communion is not in outward Bread and Wine, but the Flesh and Blood of Christ, Spiritually Communicated and fed upon; for, saith Christ, *Except ye eat my Flesh, and drink my Blood, ye have no Life in you.* Now try your selves, and honestly consider what Life you have received, by feeding upon the Carnal Ordinances, if Christ be in you, and you dead with him, to the Rudiments of the World, why then as living in the World, are you subject to Ordinances; *Touch not, taste not, handle not, which all are to perish with the using, after the Commandments and Doctrines of Men;* and now come to the Ministry of Life, you are Invited to the Fountain of Living Waters; *Ho, every one that will, let him come, and he that is a thirst, let him come and take of the water of Life freely; and he that hath no Money, come buy and eat, yea, come buy Wine, and Milk, without Money, and without price: Wherefore do ye spend your Money for that which is not bread, and your Labour for that which satisfieth not; hearken diligently unto me, and eat ye that which is good, and let your Soul delight it self in fatness,* *Isa. 55.* Now whilst you are running to a Steeple-House, to your

Set-Worship there, whilst you are maintaining an Hireling to teach you, and whilst you are paying Tythes, and the like, you are manifest not to be come into the Life of the Promise, into the everlasting Covenant, the sure Mercies of *David*, for the Ministry of Life testifieth against these things.

Read these Scriptures, *Acts* 17. 24, 25, &c. ye worship ye know not what, *Job*. 4. 22. *Job*. 1. 3, 13. *Micah* 3. 11. *Jer.* 5. 31. *Heb.* 7. For the Change of which Law of Tythes, Read the 12th Verse.

Now to the witness for God in every one of you, I have cleared my Conscience, and with the Light, which shews you Sin and Evil, search and try yourselves, and it will witness for me, the Truth I have declared unto you, in love to your Souls, which by false Teachers are made Merchandize on, and kept in the Death, through deceitful Doctrine and the enticing words of Man's Wisdom which the true Ministry testified against. Wherefore I Exhort you, that no longer you seek the Living among the Dead; no longer follow your Blind Guides, but to the Light of Christ Jesus in you all, be obedient in whatsoever it Commands you to forsake in the same, cease from Evil and learn to do well. And this is the
Light

Light, which Commands not to Lye, nor Swear, nor bear False Witness, nor be Drunk, nor use any Excess in the Creatures, nor Covet other Mens Goods, nor Defraud any, nor enter into the Field of the Fatherless, without just Cause. Neither Oppress any, nor Backbite, nor Scoff and Scorn any, nor bear Rule by your means, nor to be in Fornication, nor Hypocrisie, nor Foolish Jestings, and in Idle Talking; *but in all your Communication, let your yea, be yea, and your nay, nay; &c.* Now here with the Light you may see your selves, whether or nay you be in the Darknes, if these be in you, and the like; that Light is the Faithful Witness for God, against you that you are yet in your Sins, and free from Righteousness, and are not yet come to the Ministration of Condemnation, which is Glorious in its Place, nor to know Sin Condemned in the Flesh, but are yet in the Death, *and Death reigns over all, from Adam to Moses; and Moses was till the Prophets, and the Prophets 'till John; and behold among those that are born of Women, there is not a greater Prophet than John the Baptist; but he that is least in the Kingdom of God, is greater than he; who was a burning and a shining Light, and some were willing for a season to rejoyce in his Light, Joh. 5. 35.* But know you

not, that no unrighteous one shall inherit the Kingdom of God; be not deceived, neither Fornicators, nor Idolators, nor Adulterous, nor Effeminate, nor Abusers of themselves with Mankind, &c. shall Inherit the Kingdom of God, 1 Cor. 6. 9, 10. of such were some of them; but the True Minister witnessed with them, that they were washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God, ver. 11. Therefore to the Light you must come, to the true Prophet, which Moses said unto the Fathers, the Lord God would raise up unto you, like unto him, and him they were to hear in all things, whatsoever he should say unto them: For it shall come to pass, that every Soul which will not hear that Prophet, shall be destroyed from among the People, Acts 3. 22, 23. You are told, that if you die in your Sins and Rebellion against the Light which cometh from Jesus Christ, you are miserable; wherefore Believe in the Lord Jesus Christ, and take his Counsel, and be ye separate from Idolatry, and touch not the unclean thing, that the Lord may receive you.

I am now clear of your Blood, in discharging the Duty which lay upon me, your Neighbouring Friend in plainness, as by the Spirit of the Lord, in Love to your Souls, at one day you shall witness

witness I was moved to do. And if any of you who are Lost and Scattered, come into the Fold of Christ, through the Obedience to the true Voice within, your Souls shall find Joy and Fatness, and my Soul rejoyce with you in my Father's Love, who hath drawn me by his powerful drawings, out of *Egypt*, and from under *Pharaoh*, into the Land of the Living, where Peace and plenteous Redemption is, and where none can make me afraid; Holy and Living Praises be unto the Living Powerful God of Heaven and Earth, *who feeds the Hungry with good things, but the Rich he hath sent empty away.* Though derision I undergo by some of you, yet my Peace remaineth, and the misery of those that did so, is to come; and this is the Day, wherein it is said to me, *Fear thou not.*

SAMUEL WATSON.

A LETTER *to Friends in the
West parts of Yorkshire (especially)
to be Read at their Meetings, in the
Fear of God.*

Beloved,

FRRIENDS who are Called, and some of you Chosen in the pure Life, to be Faithful Witnesses in the Cause of God, which is begun, and the Trial is at hand, yea, not afar off; wherein all that Love God, in Sincerity of Heart, and has their Delight in him, above all Earthly things, shall be gathered together, as Jewels of great Price, and they are the Beauty of his Sanctuary, in whom his Soul hath pleasure: But all that draw back from the pure Call in the Spirit, and give an Ear to the Enemy, which presents Liberty to the Fleshly Part, (and Live to it) cannot enter into the Kingdom, *neither hath my Soul any pleasure in them, saith the Lord.* Therefore, my Friends, in a few words, I am to Exhort you, that in stedfastness you abide in the Cross, through the Self-denial; that as you have received the Light, and in some measure felt the Power of it in your inward parts, subduing the Corrupt Nature, which led Captive unto all manner of

of Iniquity; and through the pure Judgment, these Bonds are broken in some measure, and the dark Clouds driven away, wherein you were scattered, as upon a Barren Mountain; but the Holy Call you have, wherein you have a feeling of God's Eternal Hand to lead you down to the Valley in your selves, where in stillness you being kept, the word of Power that doth arise, and purely purge away all the Dross, which, whilst it stands, the Enemy hath advantage enough to overcome and entagle the Soul, and keep Man in Bondage.

Brethren be watchful, for we are called, not to Uncleanness, but to Holiness, and in bringing forth the Fruit (of a Sanctified Life) is our Heavenly Father Glorified. And, dear Hearts, though I, or any other were amongst you, moved in the Spirit, to express words, that might distill as the small Rain, to the refreshing of the Plant, yet this I say unto you in the Name of the Lord, that except you keep to the Life and Light in your own particulars, it would not profit, for the day is come, wherein every one must be left to their own; and who lacketh Wisdom, let them learn at Home, in pure Silence, and ask of him, who giveth to every one freely, and upbraideth none; he stands at the door and knocks, give
not

not way therefore to wandring Earthly desires, for that shuts him out, and his Power is not then felt; and thou, who waits not in pure Silence, to feel the Destruction to come upon the old Corrupt Nature, how Glorious soever it may seem to the World; though thou hast an Invitation to the Lord's-Supper, yet not being purely refin'd by the Righteous Judgment, and the Innocency felt to be thy Covering, no part thou canst enjoy of the Heavenly Treasure; and for want of Diligence, this is thy Portion, for having refused the Councel of Christ, and following the Stranger, thou shalt be cast out into utter Darknes, where is weeping, and wailing, and gnashing of Teeth, saith the Lord. This is sad, but yet it is the Portion of all who delight to feed upon the Serpent's Food, Earth, and Earthly things; and their delight is not in the Lord, nor in his pure fear, which keeps over the Corruptible, to use all things, and to be contented in the separation from them, as in the enjoying of them. And this Friends, is God's work, in this day of Tryal, and this I Experience in his Love, and I would to God you might all Experience it with me; surely we should together rejoyce in pureness, because of the Redemption of our Souls, and no ground of murmuring would remain

main in any, but all filled with Peace and Joy in the Holy Ghost, in believing and feeling his Power greater in us, than he that's in the World, and his Love of more value to us in the Separation from all the things of the Earth, than all the fulness of the Earth would be, if this Love and Eternal Satisfaction were wanting.

O Friends! I can truly say, a stream of my Heavenly Father's Love runs forth unto you, that not any of you who have set your faces toward *Sion*, may come short of the Promise, and fall in the Wilderness, through Disobedience, to your own particular Measures of Grace; because of which, and looking out at other Helps and Means, faintings and distrust steps in, and causes some to stumble in the way, but these things come of the Enemy, who goes about like a roaring Lyon, seeking whom he may devour, or cause to fall. And, Friends, you have no way to resist him, but in the stedfast Watch, which gives every particular a discovery of him; and in this the Sword is present, which is able to overcome him, and bring Salvation unto *Israel*. And this I Testifie unto you, as a faithful Witness for the Lord, that no other way he is truly resisted and overcome, but by stedfast waiting in the Silence, where the
Grace

Grace has its operation; not only when you are met together, but at other times; in this your Souls become betrothed unto Christ Jesus, the true Husband, and in his Life and Spiritual Worship, an Holy delight is felt, and in this the Children of the day, separated from Superstition, feed together at one Table, and are refreshed from one Fountain; and if the Cup of Divine Sweetness in any overflows, there is nothing wasted, but through the abundance of the Grace a distribution is to others; and here is a giving in Love, and receiving in Love; and this is that which shall make the Plants of my Heavenly Father to grow and bring forth Fruit, to his Praise and Glory for ever.

And thou who feelest thy self bound up in this Testimony of Eternal Love, wherein thy Dwelling and Fellowship is with the Most High, and he communicates daily of the Streams of *Shiloh* unto thy Soul; thou art built upon the sure Foundation, and Planted in the pure Vineyard, which is compassed about with Salvation for Walls and Bulwarks; and though the Sons of Aliens may have Power to lead into outward Captivity, and hale this Mortal part hither, and thither, yea, though it be to the utmost part of the Earth, yet thy Habitation is sure in the Lord of Hosts, and thy place

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of defence, is the munition of Rocks; Bread shall be given to thee, and thy Waters are sure. So thy Condition at present, is to be still, and dwell in the Innocency of the Lamb's Nature, and in that find a hiding place (and seek no shelter under any Earthly Power which is Corrupt) until all Calamities and Storms be over-past; and breath in Spirit uncesantly, for the Establisling of Righteousness in the whole Earth; that all they who are called of God, may press on in the Spirit, and so partake of *Sion's* Redemption, Joy, Rejoycing, and Hallelujahs for evermore.

And all Friends, be stayed in your Minds, out of consulting what shall become of your visible Enjoyments, how near and dear soever they may be, take no thought; for our God, who is the Righteous God of the whole Earth, knows what we stand in need of; and if he sees it needful that we suffer the Spoiling of our Goods for a time, for the glorifying of his pure Work, in Redeeming the Mind up to himself, that those that are approved of him in secret, may now be made manifest, and the Dross purged from the pure Gold. I say the Faithful sees this good, and gives up in a whole Resignation to the Father's Will; and herein is my Peace, and the Peace of all
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the chosen Children of God at this Day, though hated of the World. So, dear Hearts, dwell in the sense of the pure Spirit, that in it you may all breathe; and Pray unto the Father of the Spirits of all Flesh, that the Sanctifying Power may pass thorow, to the cleansing and keeping clean your Hearts; that from thence, a sweet-smelling Sacrifice may be offered up to God, and you be a strength one to another, and a sweet Saviour, in the Faithful and Sincere walking up to God, and in Love to each other in this Day; wherein he is causing Self to wither and die, and unfeigned Love to encrease, and Joy unspeakable in the Hearts of his chosen Members. So in pureness of Mind dwell, that in a Godly Simplicity every one may be kept, in Patience to undergo the present Exercise and Trials, that in nothing you be terrified; which to the Adversary, is an evident Token of Perdition, but to you of Glory, if ye continue in Well-doing.

So in dear Bowels of Love, I commend you to my Heavenly Father's Divine Protection, that in him you every one feel a Resting-place to your Souls; and in Soberness of Mind, cheerfully run the Race that's set before you. And Friends, wait to feel the Spiritual Union, when
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our Bodies are seperate one from another ; and in this will spring up pure Contentedness, wherein the Blessing of the Lord will be all, and in all of you enjoyed ; and his Presence will be the Joy of your Souls, and the Strength of your Hearts, though you be left never so weak as to the outward appearance, yet in your inward Tent abide, and move not ; but as the God of *Israel* in some measure is felt in you, is the Breathing of my Soul, who in Patience waits for *Israel's* Redemption.

York-Castle, the 14th
of the 1st Month, }
1661.

Samuel Watson.

To

To all FRIENDS Convinced of the
Truth, in and about York.

Friends,

IN the word of the Lord, it is upon me to Exhort you to wait upon God in pure diligence, that as you are called unto Holiness, you may shine forth in it, as Plants of the True Vine, Adorning the Doctrine of our Lord Jesus Christ. And least any of you should come short of this precious Faith which is manifest in Holy Works, in tendernefs; I Exhort you to give all diligence to the Teachings of the Grace of God in your own Particulars; that with it you may savour the things of God, and in it have a pure discerning of the Precious, from the Vile, that the Precious you may join with in all its movings and operations for this is the Faith which worketh by Love, and is the Substance of things hoped for; and the Spirit of Grace leadeth into all Truth, and is the Guide in all who witness him come in them, the Saviour of the World, having blotted out their Transgressions, and broken down the Partition Wall, which separated from his Presence, but now gives us to behold his Glory, as the Glory of the only

only begotten Son of God. And this is the Work I am a witness of, wrought by the Spirit of Burning, and by the Spirit of true Judgment, which Buries Self into the Grave, and brings forth the Immortal Babe unto Light; and this is that which walks in the day, doing the works thereof; not in Security, and Carelessness, but in pure Diligence, encreasing in Faith, Vertue, Knowledge, Love, and Brotherly Kindness, which makes Fruitful, and gives a sweet smell. But now Friends, if these things you fell not growing in you, to keep you Pure, Tender and Innocent, as a little Child, though you may have tasted of the good word of God, and have come to the Cleansing, and Washing, whilst you stood in the pure Judgment, in the time when the Love was fervent in you; yet not abiding in the Naked Simplicity, to stand open, and sell your strength daily renewed, through the Sanctifying Power, you lose the first Love, and forgets its fervency, and then Coldness gets in, where the Enemy puts on his Similitude, and through the subtil working of this Adversary, the Creature may be as much at Ease in a false Place, under a Profession of the Truth, as another Profession; and this is like all other Painted Harlots, which sit as a Queen, and sees no Sorrow,
whose

whose Skirts must be rent, and the Judgment break thorow, to bring into mourning, for want of the Enjoyment of the true Beloved. But, dear Friends, my Soul breaths that not any such may be amongst you; yet try your standing, for this word opens in me, that all may be searched; yea, let the Cry pass in every particular, through the operation of the Seed. Oh! Search me, Search me, that not any Uncleanneſs lodge within me. And they that loves this pure Cry, and abides in it, I Teſtifie unto them, they ſhall never Reſt in a falſe Peace, nor have their wound healed ſlightly, but every Spot in them ſhall be done away; and as their Eye is kept ſingle, they will ſtill be in a Travail till all be waſhed in the Blood of the Lamb, in which they partake of his Nature, and are betrothed to him in Righteouſneſs. And this Condition the Lord loves, even a clean Habitation for his Spirit to dwell in. And let not any be as a dry Stick, or withered Branch, neither as the Chaff blown up and down with the wind, in their Imaginations tossed, and conceiting they are well enough, if they have the outward Fellowship with this Friend, or the other, though they be never ſo dear to God in their own Particulars. Yet if in the pure Fear, you feel not the ſame Na-
ture,

sure, as a fresh Spring in you, your re-
 joycing is but in another, whilst your
 selves are barren; this must come to the
 judgment, that the Cursed Part, which
 is ready for Burning, may be consumed;
 and in the Pure ye must wait, to be as
 the green Olive, fresh, and lively, keep-
 ing to the Root of Immortal Sweetness
 in your own Particulars; and they who
 are here, are not looking out at the
 Creature, nor their Love is not in setting
 up Idols, but they dwell in the Cross,
 which Crucifies the Carnal Mind, and is
 retired in the living Spirit, and in this
 have they Unity. And this is that Inno-
 cent Life, which in them breaks forth in
 Love to all, in Tenderness to all, (with-
 out partiality) and the meanest Creature
 for the Seeds sake, they cannot but stoop
 to, and according to their strength, help
 to Establish it in Love. And in this In-
 nocency, they deal their Bread to the
 hungry, and also if any be overtaken
 with a Fault, endeavour to restore such
 in Bowels of Love, as the Elect of God,
 bearing his Image.

Oh! how my Spirit breaths this Day,
 that into this Life of Innocent Love you
 may all come; the Lord God of Power
 answer it, and give you a feeling of
 that I speak, in his Living Word; and
 you whose Desires, are but, as I may
 say,

say, lately raised through the openness
 of your Hearts, in a pure submission to
 the Cross, know there is a Plant placed
 in you, and you feel it often spring,
 which gives a sweet sense of the Father's
 Love. Oh! dear Hearts, I am broken in
 Love for your sakes, and this is the word
 of my Father unto you, in the living o-
 peration of the word dwell, that when
 any thing would draw you aside from
 the Truth, wait to feel the living word
 in you, and it will bring you to fix upon
 the Rock, in which steadfastness, you
 come to behold *the Lamb of God, which*
takes away the Sins of the World; yea,
 the Sun of Righteousness will arise in a
 pure Season, if you faint not, with heal-
 ing in his wings, and the Shadows of
 Death will flee away, and the powerful
 Circumcision in Spirit will be felt in you
 to cut off all the old Foreskin of the Flesh
 of Vain-Glory, in which the Enemy
 Lodges, to do much harm to the tender
 Branch. But thou, dear Plant, keep
 within, to the pure Watch, where the
 Arm is revealed; and that which was
 and is my strength, shall be thy strength
 to give pure Victory over thine Enemies
 and in the overcoming Life thou wilt re-
 joyce, inasmuch as thy Name is written
 in the Book of Life; and thou who comest
 to this, thy Delight is always to feed on
 the

he Tree of Life, which is in the midst of
 the Paradise of God, and the Name of
 the Lord is as precious Ointment in thee,
 which keeps thee fresh and living, in a
 sweet favour, offering up a Spiritual Sa-
 crifice, in thy Holy Sincere Breathings
 unto him, in obedience to what he re-
 quires of thee.

And, *Friends*, how can you be slack
 in coming to Meetings, where the living
 Principle is kept in, the Lord would not
 have you Luke-warm, lest he withdraw
 your present Mercies; for where is the
 People that has had, and has more pre-
 cious Opportunities than you have? and
 is not still the dear Members of the same
 Body kept in Prison, (whom you are
 to hear) and where the Lord gives you Li-
 berty, if your wills hinder not, to meet
 with them often; and if there should not
 be any to speak Publickly, you know of,
 it may some time be for your good; for
 verily, *Friends*, the desire that is after
 words, must be cut down; and as
 you keep to the Watch, you know not
 in what a wonderful manner the Lord in
 his Love may meet with you, through
 the operation of the still Voice of his
 Spirit in your own Particulars; and rent
 you by his mighty Power, and break
 your Hearts before him, and cleave the
 Rock, and give you to drink at his pure
 Foun-

Fountain, in which your Souls will be refreshed, and the Lord well pleased; for he delights in this, that you draw near unto him with a pure Heart, in full assurance to partake of his Love; and I am a Witness his Hand is open to fill thee who thus comes unto him, and thou shalt Sing Praises in the Sanctuary of God, and find the sweet Melody in thy Heart, as did ever the Saints. Likewise how do you know, as you are kept pure in the watch, but the Lord may pour out his Spirit of Prayer and Supplication upon you, and give you an Understanding to utter words before him, to his Glory, and the Edification of others; for in that Church we are Members of, all may speak one by one, as the Spirit giveth utterance. And in this pure diligence, the Power will arise in the little Flock, to make *Babel* Roar, and her Diviners Mad, for the Glory of the whole Earth shall be given to the Lamb; and thus shall *Sion* put on her Beautiful Garments.

Furthermore, do you find the Earth is yet ready to Choak the Seed, then had you not need to wait 'till that be consumed, and your Souls cleansed. And do you find Doubts, Fears, Distrust, and Unbelief; then you had need to wait for the Power to clear your Understanding, and to establish you upon the Rock,

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in which perfect Love, all that's of the Enemy is cast out. And you are brought to the pure Dominion, where Sanctification is truly enjoyed; then had you not need to wait, that no Enemy deprive you of this Crown; what *Friends*, do you not wait for these things in your own Particulars? you that do not, are secure in a Profession, without the Power of Godliness, and as dry Branches, in whom is not the living Vertue; hear the Voice of Christ speaking in you, as ever he did to his Disciples, *What, can you not watch with me one hour?* Try your Spirits in this, and let the living Power and the fear dwell to grow up in soundness of Mind; and this in the Counsel of my Father is given forth unto you, and as the Living ariseth, it shall answer to the Truth hereof; for that which I wait for is the Immortal Spring in all, that my Heavenly Father may be Glorified in his own works.

And, *Friends*, keep your Meetings in the Name and Power of the Lord, as they are Appointed, on the First-Days, and Week-Days, and mind the Leadings of the spirit of God, so shall they be profitable to you, minding this, that as you have been zealous sometimes to go to a false Church, and a false Worship; now thro' the exceeding Love of God, in opening

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your Understanding, to bring from those Paths, let your Diligence be known, and your Zeal be fervent, in gathering with the true Church, and wait that you may perform that Worship which is acceptable unto God; and other days a necessity will be upon you, who have opportunity, whilst Friends are kept in Prison, to meet with them at the Castle, for therein you will be a Refreshment one to another, for the Apostle was refreshed with them who were not ashamed of his Bonds. And in these things being diligent, you will shine forth as Lights to those that are yet in Darkness, and your Holy Conversation will daily Preach to them Christ, tho' not in words only. And, *Friends*, as you abide faithful, the Work is great God hath to do for you and herein will his Blessings and Peace be Multiplied upon you, into whose Arms I commit you, to compass you about, by his Everlasting Power to preserve you Pure, that in his Spirit you may Praise and Magnifie his Name for evermore with me, and all the *Israel* of God; who am your dear Friend in the Truth,

York-Castle, the 8th of }
the 4th Month, 1661. }

Samuel Watson

EXHORTATION to the Inhabitants of Settle.

IN Tender Love to you all, my Soul has a Travail for you, that before you go hence, and be no more seen in this Mortal State, you prize the precious time God gives you, and take notice of the many Warnings and Appearances of Judgments concerning you; and put not all afar off, like those, *who because Judgment is not speedily executed, their heart is still set in them to do evil.* But now the Lord is sounding a Trumpet in your ears, that the Voice of his Beloved Son you may hear, who is the true Prophet that Moses spake of, and said, *of your brethren like unto me, will God raise up a prophet, he that hearkneth to him, (and doeth Obedience) shall live, he that hearkneth not to him shall die.* This is he that calls Sinners to Repentance. Now every Individual, Male, and Female, examine your selves, and prove your selves, whether or no you are come to know the pure Call, and still Voice of the Beloved Son of God in you, or you have been hitherto lead by the Voice of a stranger, which keeps you in the broad way, that leads to destruction; for the

Sheep of Christ, knows his Voice, and he
 leads them in the strait way, where he
 gives them Eternal Life. And as he said,
 who is the Saviour of the World, *the*
hour cometh, and now is, the dead shall
hear the voice of the Son of God, and they
that hear, shall live. Now all by Nature
 being dead in Trespases and Sins, Exa-
 mine, are you come to hear this Voice
 of the beloved Son of God to quicken
 you, for he is the Second *Adam*, the
 quickning Spirit, that gives Life to the
 Soul, which was brought into Death by
 the first *Adam*. And the Kingdom of
 God, the entrance into it, is not by out-
 ward observations, which stands in the
 Will and Wisdom of Man in his fallen
 State, but in and through the Divine
 operation of this quickning Spirit, which
 enlivens, illuminates, and opens the blind
 Eye, and unstops the deaf Ear, to hear the
 voice inwardly, where true Faith, which
 is the Gift of God, comes to spring, and
 be made partakers of, which word in-
 wardly gives Life, and the sound Do-
 ctrine of the Gospel, which is the power
 of God to Salvation, comes to be wit-
 nessed, in those who thus bow in their
 hearts, and whole inward parts, to the
 feet of Jesus, to learn of him, and can-
 not bow to any Image or Idolatrous Wor-
 ship, set up in the Invention of Man

this is the blessed Way and Truth, Christ
 Jesus; who hath said, *I am the Way, the*
Truth, and the Life, he that follows me,
shall not abide in Darkness, but shall have
the Light of Life; 'tis he whom my Soul
 is gathered unto; and my Exhortation
 is, that you make hast, and make no
 Excuses, but all come unto him, that you
 may have Life; and no longer content
 your selves with the Name of Christianity,
 whilst the Light in your Consciences
 would discover unto you the Nature of
 Christianity, which by reason of Aliena-
 tion and wicked Works you have been
 led to. Does not the Pride, the Vanity,
 and the fulfilling of the Lusts of the Flesh,
 and the many abominable Sins which
 grieves the Lords Spirit, Testifie against
 you, and signifie that you are near to
 the Lord's Judgments, as those upon whom
 the Tower of *Shiloh* fell, except you Re-
 pent; for saith Christ, by way of Expo-
 sition, *think ye that they were greater*
sinners, than all the rest, I tell you nay,
but you shall likewise perish, except ye Re-
pent. Wherefore put not the day afar
 off, as you tender the good of your Souls,
 but now bring forth the Fruits of True
 Repentance, and amendment of Life,
 viz. Holiness in a Godly Conversation;
 and wait low in your Minds, that you
 may begin in the Spirit, and worship
 God

God in the same, for he is seeking People to worship him in Spirit. And as Samuel said of old to the Israelites, who was under fear and distress of the Philistines, so say I to you, if ye do return unto the Lord with all your hearts, and prepare your hearts unto the Lord, and serve him only, and not fall down to Baal and Ashteroth, which is the work and invention of Man, then will he deliver you out of the hand of the Philistines, for when they were in distress, and fear of mind, by reason of their Enemies, they cried to the true Prophet to pray for them; and he took a sucking Lamb, and Offered a Burnt Offering, and he cried unto the Lord for them, and the Lord Jehovah heard him, and he Thundred a great Thunder, and discomfited their Enemies, so that they were smitten; and driven away. Then Samuel took a stone, and set it between Mispah and Shen, and called it Ebenezer, signifying the Stone of help, for hitherto the Lord hath helped us. Here not by Bow nor by Spear, or by visible Sword, the Lord wrought deliverance for a Poor Distressed People; and the outward Lamb Offering signified, that every true Prophet, and Minister of God, is to be made Partaker of the Lamb's Nature, which is without spot and blemish, who come to take away the Sins of the World

and in him their Offerings and Prayers are acceptable to God. Now he is the same at this Day, and his Arm is not shortned, neither is his hand heavy, but those that call upon him in the Lamb's Spirit, and brings their Offerings in the Innocent Nature, which he prepares in them, he hears, and answers, and works deliverance for them, and they come to feel their Spiritual *Ebenezer*, who hath hitherto helped them, and to know the Stone Exalted in them, in the measure of his Spiritual Appearance, who is cut out of the Mountain without hands, which fills the whole Earth, and is become a great Mountain; this is the Rock of Ages and Generations, that Name which is a strong Tower, the Righteous flee unto it and are safe; yea, all that come to him, they obtain Life, and Peace for evermore. Consult no longer with Flesh and Blood, neither sow to the Flesh, which brings forth nothing but Corruption; but give up in obedience to the Lord's Spirit, and sow to the Spirit, that in due Season you may reap everlasting Life; and see the deadness that is come upon you, as to a zeal in profession, that you are more like withered Branches, than a People in the true Vine, bringing forth Fruit; so that now you can content your selves with the old stuff of *Babylonish*

nish Merchandize, for your Worship and Service to God, so that you have but ease in the Flesh, and can be quiet with a possession of your Natural Delights, and Earthly Enjoyments; and you can well be pleased with satisfying of the outward Man, never considering the Bondage of the poor Soul (the Inner Man) though the Spirit of God in you, calls you to awake out of your Sleep in Sin, and come to Judgment, that Christ may give you more of his Light and Life; Oh that you would cease from Evil, and dead Sacrifices, then he would cause the Light of his Countenance to shine upon you, and overthrow the Power of Satan, and gather you by his Arm, into the Power of an endless Life, to come and sit with him in the Mountain of Holiness, where he teacheth his *Jacob's* Seed, where his Glory shines as the brightness of the Noon Day. So every one turn to the Lord, and he will let you see the Vanity of all your observations of Times; and if you be true Protestants, you will also relinquish the Relicks of Popery, in the Idolatrous observing those Mass-times, which was set up and established by the *Popes*, in these latter Ages, in the Apostacy from the true Primitive Church, Christ and the Apostle's Days; and practise and wait to be guided by the Holy Spirit

Spirit of God, to Eat, and Drink, and keep good Hospitality in the fear of the Lord, with a thankful Heart; and be not as those Idolaters of old, whom God was grieved with, and of them 'tis Recorded, *they Eat, and Drank, and rose up to Play;* this was accounted Idolatry, and the Lord's wrath was kindled against them; see if that you are not generally in the same Practice; first, in your too much superfluous Feasting, and in your Carding, Diceing, Sporting, vain Musick, Plays, Merry Nights, as you call them, Wantonness, and inordinate Actings, which the witness of God in you Testifies against, and Condemns. Now instead of these things, read the Bible, the Scriptures of Truth, and see if in them you find any of these vain things allowed, or appointed for any true Christians to walk in; and let time past be sufficient, wherein you have lived, and spent your days in these Vanities; for instead of waiting to embrace and meet with him, who is appointed to be the Redeemer of your Souls, in a Serious Meditation, and Contemplation of Heavenly things, and to know Christ's Spiritual Birth in you, too many are with eagerness of Lust (undestroyed in you) committing abundance of Iniquity in this Mass-time, and drinking Iniquity, as an Ox drinketh Water,

and drawing it after you, as with Cart-ropes ; and those are the Fruits brought forth, in adoring a time set up by those you are protesting against ; wherefore my Exhortation is further, in a few words for Conclusion, let your meeting together for your daily Exercises, be kept in the fear and dread of the Lord, and come to a solid waiting, and keep your Eye unto Jesus, whom you have pierced with your Sins, that through true Repentance, you may come in due season to know the Remission of them. And this is that one thing necessary you are called unto, even the work of Salvation ; flight it not, and in your Superfluities, remember the Poor, which are always with you ; and take heed of *Dives* Nature, lest his Portion be found yours in the end, or yours like unto his. And I do believe the mighty God of *Jacob*, as he hath done for a Remnant, will yet do for some of you ; he will pluck you as Brands out of the Fire, and cause you to put off the filthy Garment of Uncleanness, and Self-Righteousness, and teach you to put on the Garment of Salvation, and the Robe of his own Righteousness, that you may come and feed on the Living Bread, and drink of the Wine of his own Kingdom at his own Table, unto which my Soul is gathered, and unto him that Sits upon

the Throne, high Praises springs; and you would do well to consider, and be ponderous in your Minds, and put away all Lightness and Scoffing, 'tis rather time for you to Mourn and Weep, Watch and Pray in the Spirit of God, than to fill up your days with vain Pleasures and Pastimes, for certainly every one will find it true, as 'tis Recorded, *The Wages of Sin is Death, but the Gift of God, and Obedience to it, is Life Eternal.*

I Commend you all to the pure Counsel of God, and shall be glad you do not slight this Exhortation, which was upon me to give forth in Love to you all, and in Obedience to the Lord, I shall be clear of your Blood, whether you hear, or forbear. Thus in Love to you all, both High, and Low, Rich, and Poor, I rest your Faithful Friend,

Given forth the 20th of the
10th Month, 1688.

Samuel Watson.

 The

☞ The following are TESTIMONIES given forth at *Lancaster*, when I Lived there.

This Testimony was fixed in the Market-place, to be Read by the Inhabitants of Lancaster, and such who come to the Market, in the Fear of the Lord, with Godly Reverence.

THE Lord God of the whole Earth, hath long waited to be Gracious to you, and his long Suffering, and long Forbearance, should lead you to Repentance; but many of you remain ignorant and rebellious against the Offers and Manifestation of his Peace and good will to you, which he extends both unto your Souls and Bodies, for he would not that any should die in their Iniquity, but all might be gathered into his New Covenant of Light, Life, Peace, and Salvation. Oh! consider how he hath spared many whom he might have cut off in the State of Sin and Transgression, and so have cast them into Hell, which is prepared for the Wicked, and all that forget God. I was lately moved (to take up the Cross, and

and despise the shame) to appear in the Market, and declare in a pure measure, the Message God put into my Mouth to you, as he laid it upon me, and opened things in me, for the Seed sake, and in obedience to his Will, in performing what he led me to, I have Peace, yea true Peace in my Inner Man, and the word of the Lord shall not return in vain, but shall effect the thing for which it is sent, and *the Bread which is cast upon the Waters, after many days shall be found*; though the Enemy of the Soul keep many Consulting for a time under his Cloud, yet the Seed of the Kingdom will arise in the Day of God's Power, over all the Mountains of opposition, and will spring and be found to come up in its Beauty, in the Valley of Humility, (*viz.*) in the prepared humble Heart of Male, and Female. And this is the Seed, which David in his day was sensible of, who said, *Psal. 97. 11. Light is sown for the Righteous, and Gladness for the upright in heart.* And he breathed in Spirit, expressing, *O send out thy Light and Truth, that they may lead and guide, &c. Psal. 43. 3.* And it was the good Seed our Saviour spoke of, which fell upon divers sort of Grounds, (*viz.*) *the High-way-ground, the Stony-ground, the Thorny-ground, and the good ground, Matth. 13.* But Fruit to Perfection,

fection was not brought forth in any but the good ground, the honest and upright Heart, which God prepares.

So all People, let your Eye be to the Lord, who has sown good Seed in you, that your Hearts may be prepared by him to be the good Ground, which brings forth good Fruit, *viz.* Holiness, and Righteousness. And the Seed of the Kingdom, if it be not choaked and cumbered with Earth, and Evil things, brings forth always good Fruit, in some more, and in some less; for 'tis not a Profession, but good Fruits the Lord looks for. So in all your Eating, and Drinking, Buying, and Selling, Marrying, and giving in Marriage. I Exhort you see that you do all in the fear of God, and in a Holy Sense of the Grace that hath appeared to you in your inward parts, (which brings Salvation) and will beget in you an Holy Awe and Reverence to your Creator, and keep you Seasoned in Words and Actions, out of all Idle Communication, Lying, and Swearing, and many times for Advantage, and all Defrauding and Cheating one another, which Evils springs from the Seed of the Serpent, which by him was sown in the Night, and brings forth Tares, which must be bundled and burnt in the Fire of God's wrath; therefore the Counsel of

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the Lord take, which is Recorded in Scripture, *Cease to do Evil, Learn to do Well*, and yield obedience to Truth, so will it be well with you. And this one thing of many, I mention at present, in that 5th of *Matth. Swear not, neither by Heaven, nor by Earth, nor by thy Head, &c. but in all your Communication, let your yea, be yea, and your nay, nay, for whatsoever is more than these, cometh of evil.* Obedience to the Commands of God, would bring People into a sweet Heavenly composure of Spirit, and good order in their Families, Markets, and outward Affairs; and Magistrates in every place which fear the Lord, would be eased of much Trouble, and be glad to see good Order. And those that Mock and Scoff at the things of God, and count it Madness to Preach the Gospel in Publick Places, though never so truly sent of the Lord, the Almighty God, who weigheth Actions, and seperates the Chaff from the Wheat, and will bring distress upon such light, vain and frothy Spirits, and they shall walk as blind Men, because they have Sinned against the Lord, and as such, as know not whither they go. Therefore let all consider the Path they walk in, *for strait is the way that leads to Life Eternal, few there be that walk therein; but broad is the way that leads to Destruction,*

Deſtruction, and many there are that goes therein. So let the Ungodly amend their ways, and Repent, for the Lord will not be mocked, for ſuch as every own ſows, ſuch muſt they reap; they that live to the Fleſh, brings forth the fruits of the fleſh, and they reap Corruption, and ſhall die; and they that live to the Spirit, bring forth the fruits of the Spirit, and they ſhall reap Life. So they that dwell in the Spirit, and walk in it, bring Honour and Glory to God, who alone is worthy of all Honour, and Glory, and Heavenly Renown, for Evermore, Amen.

*Lancaſter, the 28th of
the 1ſt Month, 1695.* }

Samuel Watſon.

An INVITATION to the Inhabitants of Lancaster, and the People Adjacent, who come to the Market ; and to all others whom it may Concern.

THE Lord, the Mighty God of the whole Earth, tender in Love, offers Peace, Good Will, and Consolation to your Immortal Souls, if you will not harden your Hearts against him, but receive his Counsel in the Love of it. Many Times and Seasons hath the Lord Visited you by his Servants, and Messengers, to call you to Repentance, and Amendment of Life, before his Terrible Day of Wrath and Vengeance come upon you ; but many of you have slighted and turned your backs from obeying him, and taken Pleasure in *Egypt's* Land of Darknes, where you fulfill the Lusts of the Flesh, and follow the Vanities and vain Imaginations of your own Hearts, which are Evil, and that continually. And (to Expostulate a little with you) what was committed in the old World, which was destroyed with the Deluge and Flood of Waters, with whom the Lord was grieved, and said, *his Spirit should not always strive with Man, for that he also is Flesh.* And in *Sodom*, whose Sins were Pride, fulness of Bread,

Bread, and abundance of Idleness, from which sprang many more Evils, on whom the Lord in his Anger rained Fire and Brimstone, as soon as *Lot* was gone out, *Gen. 19. 23, 24.*

What less Sins, as before-mentioned, are brought forth and committed amongst you? Examine your selves in the fear of God, and see that these Sins and Abominations be not found amongst you; Repent, lest the Lord's Anger be kindled, and there be none to quench it, for the Spirit of God cannot but be grieved with such a Conversation: *And the Day of the Lord hasteth on apace, which shall burn as an Oven, and all the proud hearted, and stiff-necked, that do wickedness, and commit sin, with a kind of greediness, shall be as stubble, and the fire of the Lord shall burn them up, Mal. 4. 1, 2.* But unto a Remnant, that fear and reverence the Holy Name of God, in departing from Iniquity, the Sun of Righteousness shall arise upon them, to the comfort of their Souls, with healing in his wings, and he will cover them with his Glory, and preserve them in his Heavenly Pavilion. And this is that which lives in my Heart unto you, and that from the Lord God I was sent unto you in his Name, to publish the Everlasting Gospel, which is to be Preached to every Creature, and to

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the Poor in Spirit, who receive the Gospel, which is the Power of God to Salvation, 'tis glad Tidings to the Soul, and makes every one that's obedient to it, rich in Faith (*viz.*) in the living Faith which Christ is the Author of, then they have Riches enough, for the Just live by it. And as it was with *Jonah* in ancient time, who received a Command to go and Preach Repentance to *Nineveh*, he reasoned within himself, and consulted with Flesh and Blood, and was not willing to go, till the Lord pursued him with his Judgments, and made him willing to give up to his Work; and a good Effect was wrought, for through unfeigned Repentance, they came to be spared. So it was in a measure with me, I was very unwilling and backward to appear in that publick Place, where so much hurry, and vain raw conversation appeared; though it be the work of true Wisdom to utter her voice in the chief places of Concourse, that the Universal Manifestation of God's Love might be manifest to every Creature, High and Low, Rich, and Poor, that all may be left without Excuse, and that the Servants of the Lord may be clear of the blood of all Men and Women. Now if this good Effect might come to be wrought in the hearts of those that heard me, (or
in

in a Remnant) which was to give all a Summons and Invitation to turn from Darknes to Light, according to the Ancient Apostolical Testimony, to the Light of Christ Jesus in them, and from the power of Satan, to the power of God, and word of God in the inward parts, that through obedience to it, each particular may obtain Forgiveness, and Remission of Sins, and be gathered to an Inheritance with the Saints in Glory, when time here shall be no more. This will be Happiness to every individual, Male, and Female. And as it was with me, in the power of the Lord God, to declare in Person, so it remains and rests upon me, in the Spirit of the Lord, to send this in Writing to you, whether you will hear, or forbear, that the Great God of Heaven and Earth would not the Death of any of you, but would have you all return unto him, from whom you have revolted in your Hearts, and slight not his appearance of Grace in your inward parts, and go not astray any longer upon the Mountains or Hills of a fruitless Profession, so that little or nothing is brought forth, that brings Honour and Glory to God, for he looks for good Fruit, and not a bare Profession: So that your Eating, and Drinking, Marrying, and giving in Marriage, Buying,

and

and Selling, Building, and Planting, is like as it was with them of old, in a careless Spirit, and too much in a vain Mind, which Christ mentions, *Mat. 24. 37, 38, 39. so shall also the coming of the Son of Man be.* They continued thus without amendment, 'till the Flood came and destroyed the one, and the Fire was rained and consumed the other, as afore-said. And now, saith Christ, *John Baptist came* (who was a forerunner of him) *neither eating, nor drinking, and they say, behold he hath a Devil: But the Son of Man* (who was the Son of God) when he appears himself, *came eating, and drinking, and sometimes did so with Publicans, and Sinners; and for this they call'd him a Wine-bibber, a Friend of Publicans, and Sinners.* (This was their Ignorance) but saith he, who kept clear of them all, *Wisdom is justified of her Children.*

Now the State of *John Baptist*, the People of God many of them have passed thorow, who was in his Ministration, *a burning and shining Light, and his meat was Locusts and wild Honey, his Garment of Camels hair, and girded with a Leathern Girdle;* no Pomp nor Pride was found with him; and in this dispensation, which a Remnant has passed thorow, a time of great Abstinence has some been in, and the Work of true Judgment was passed

passed thorow in the inward parts of Male and Female, 'till we come to know a true Freedom wrought to use the Creatures of God, in him, who is the Sanctifying Word, Christ Jesus, as we come through our Chastity to be United to him, and know him to be the Bridegroom of our Souls, he gives us freedom to Eat, and Drink, and to use all things in the Creation needful for us; for saith he, *your Father knows that ye stand in need of these things.* So that in his Spirit, and Leadings of it, whether we Eat, or Drink, Buy, or Sell, Marry, or give in Marriage, or whatsoever we do, in this Holy Fear, it tends to the Honour and Glory of God, *for every Creature of God is good, and is sanctified through the word of God, and Prayer,* 1 Tim. 4. 4, 5. So this is the great thing which all People are to mind, the pure Fear of God, which keeps the Heart clean, and leads to depart from all Iniquity, Pride, Arogancy, and every evil way; this Holy Fear being placed in the Heart, then you will not Eat in a Careless Spirit, nor Drink, for Drunkenness, Lewdness and Debauchery will be eschewed; then you will not Swear, nor Lye, in your Buying, and Selling; then you will not delight in spending your time in Idle Communication, which you call or think to be

e Pastime, but a Holy Fear will be pla-
 ed in you, and an Eye will be opened,
 o let you see inwardly, and read, *that*
for every idle word you must give an ac-
count, then certainly for every wicked
 Action, which all proceed from an un-
 clean Heart. And this Light, in obedi-
 nce to it, will bring you to be *swift to*
hear, and slow to speak, and slow to wrath,
 am. i. 19. and teach you Meekness, Low-
 ness, and Humility, and your whole
 Conversation to be coupled with fear,
that your yea, may be yea, and your nay,
may, for whatsoever is more than accord-
ing to that, cometh of evil, Mat. 5. 37. So
 ere is a General Rule set forth by our
 ear Saviour, but few observe it; *And*
is not that which goeth into the Man, of the
 ood Creatures (moderately taken) *that*
defileth the Man, but that which cometh out
from within, saith Christ, *proceeds Evil*
Thoughts, Covetousness, Thefts, Adulte-
ries, Drunkenness, Pride, Envy, and all
Uncleanness, and all manner of wickedness,
 which are all of that Seed sown by the
 serpent) and where the Heart, through
 the operation of Grace, is not cleansed
 from these things, which proceed and
 break forth out of the Treasury of an
 Evil Heart, these are the Evils which de-
 ile both Male, and Female; therefore,
 saith the Lord unto all such, as an Ex-
 hortation

hortation of his Love, *cease to do evil, learn to do well, wash ye, make ye clean, put away the evil of your doings, and return unto me, then let me reason with you, tho' your Sins be as scarlet, I will make them as white as snow, &c.* Isa. i. 16, 17. I will create a clean Heart, and renew a right Spirit in you; O come, come to the Fountain set open for the Children of Judah, and Jerusalem, to wash in for Sin, and for Uncleaness, Zech. 13. 1. This is not an outward Fountain, but 'tis Christ Jesus, the inward Fountain (of Living Water) which you have been, and are Strangers to by Nature, and have been driven from by Idle Shepherds, who know it not, nor the power of it in themselves, but has been deceiving you with outward Water, outward Baptisms, Forms, and Beggerly Elements, that they might make Merchandize of your Souls. But O now is the Lord calling upon you, and proclaims a Day of Visitation to you, before your precious time be spent, come to his Fountain of Light and Grace in your inward parts, that in obedience to it, ye may be washed from all the Spots of Uncleaness, and an Evil Conscience. This is Water of Life indeed, which Baptizes into his Name, and puts him on, where the Reproach is taken away, (*viz.*) Sin, and Iniquity, and come

come under this Divine Teacher, *the Grace of God which brings Salvation, and has appeared to all Men, Titus 2. 11.* and as you yield obedience, this through Faith will do the Work, and bring forth a glorious Effect in you, *for by Grace we are saved through Faith, and not of works,* or any thing that Man can do of himself, lest any should boast 'tis the free Gift of God that worketh in us, both to will and to do; it's his Love that first tenders our Hearts, and makes us bow to his Scepter, and blessed Appearance in our Inward Man, and to be truly subject to the Teachings of his Grace, the Saints Teacher, wherein we have Power, as we dwell in it, and yield Obedience thereunto, to *deny Ungodliness and worldly Lusts,* the very summ and bulk of the Devil's work, which he brought in, and stained and defiled Man with in the Fall, and degenerated Man from the Nobility he was placed in at the first. And it Teacheth these Three further Excellent Things, *viz. to Live Soberly, Righteously and Godly in this present World,* Tit. 2. 12. which is the Ornament of every true Christian; for by Living in it, they are distinguished, and differenced from the false, and only Nominal. The Excellency of which Teaching, exceeds all the Teachings of Man, in his own Wisdom, and Brain-
D Know-

Knowledge. Wherefore saith the Lord, in his pure Counsell, *Cease from Man whose breath is in his nostrils*, Isa. 2. 22. and from their unprofitable Teachings, and Traditions, who do seduce and draw you from the Unction or Anointing of Christ, the True Light within, and come inwardly, to Commune with your own Hearts, and be still, and wait in the manifestation of the Spirit, a measure of which is given unto you, that you may know a profiting, and an encrease of Heavenly Treasures; that when the Lord calls you to an Account, you may return his own with encrease, so shall the Sentence of Peace be given, *Enter into the Joy of my Father's Kingdom*. And all consider, the time will come, as you may read in the 25th of Matth. *when the Son of Man shall come in his Glory, and all the Holy Angels with him, and shall sit upon the Throne of his Glory, and before him shall be gathered all Nations, and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats, and the King shall say unto them on his Right Hand, Come ye Blessed of my Father, Inherit the Kingdom prepared for you from the foundation of the World, for I was hungry, and ye gave me Meat, I was thirsty, and ye gave me Drink; I was a Stranger, and ye took me in, Naked, and ye clothed me*, &c.

e Cloathed me, Sick and in Prison, and
 e visited me; then shall the Righteous An-
 wer him, Lord, when saw we thee hun-
 ry, &c. the King shall Answer, and say,
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 or I was an hungred, and ye gave me no
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 uch as ye did it not to one of these little
 es, that believed in me, ye did it not to
 e; these shall go away into Everlasting
 unishment, and the Righteous into Life
 ernal.

And whereas the Clergy, and their
 ollowers, have raised many Lyes on the
 eople called *Quakers*, (but the Lord who
 the God of all the Upright-hearted,
 ill sweep away the refuge of Lyes) of
 hich, this is one, that we are those the
 ostle speaks of, that creep into Houses,
 d lead silly Women Captive, laden with
 n, and serving divers Lusts, &c. But
 is shall be a Testimony against them,
 at we are such as those, who in Ancient

Knowledge. Wherefore saith the Lord, in his pure Counfel, *Cease from Man whose breath is in his nostrils*, Isa. 2. 22. and from their unprofitable Teachings, and Traditions, who do seduce and draw you from the Unction or Anointing of Christ, the True Light within, and come inwardly, to Commune with your own Hearts, and be still, and wait in the manifestation of the Spirit, a measure of which is given unto you, that you may know a profiting, and an encrease of Heavenly Treasures; that when the Lord calls you to an Account, you may return his own with encrease, so shall the Sentence of Peace be given, *Enter into the Joy of my Father's Kingdom*. And also consider, the time will come, as you may read in the 25th of Matth. *when the Son of Man shall come in his Glory, and all the Holy Angels with him, and shall sit upon the Throne of his Glory, and before him shall be gathered all Nations, and he shall seporate them one from another, as the Shepherd divideth his Sheep from the Goats, and the King shall say unto them on his Right Hand, Come ye Blessed of my Father, Inherit the Kingdom prepared for you from the foundation of the World, for I was hungry, and ye gave me Meat, I was thirsty, and ye gave me Drink; I was a Stranger, and ye took me in, Naked, and*

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 from me ye Cursed, into Everlasting Fire,
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 for I was an hungred, and ye gave me no
 meat, thirsty, and ye gave me no drink,
 naked, and ye clothed me not, sick and in
 Prison, and ye visited me not: Then shall
 they Answer, Lord, when saw we thee
 hungry, &c. the Answer will be, inas-
 much as ye did it not to one of these little
 ones, that believed in me, ye did it not to
 me; these shall go away into Everlasting
 Punishment, and the Righteous into Life
 eternal.

And whereas the Clergy, and their
 followers, have raised many Lyes on the
 people called *Quakers*, (but the Lord who
 is the God of all the Upright-hearted,
 will sweep away the refuge of Lyes) of
 which, this is one, that we are those the
 apostle speaks of, that creep into Houses,
 and lead silly Women Captive, laden with
 sin, and serving divers Lusts, &c. But
 this shall be a Testimony against them,
 that we are such as those, who in Ancient

time, the Lord gave his word to, and *made them threshing-Instruments, to thresh the Mountains*, Isa. 41. 15. and Preach his Gospel, sometimes in Market-places sometimes by the High-way side, in Season, and out of Season, in every Place where we are moved and led by his own Spirit, which is the Conduct of our Life and there is as great need now to Preach the Cross of Christ in his Spiritual Appearance, upon your Crosses of Stone, and Publick Places of Resort, as ever there was; for the time is come, and we have large Experience of it, which our Saviour foretold, *They will put you out of their Synagogues, &c.* So we see who they are that Christ and the Apostle speaks of, so that our Practice is apparent to the contrary though the Lord, whose the Earth is, in his free Love, gives us Houses at convenient Seasons to Meet in, but not to Idolize, only to wait on, and worship God in his own Spirit; but it is not the general Practice of your Corrupt Ministers (made by the will of Man) to creep into Houses, which they falsely call Churches (for the Scriptures of Truth never gave them that Name) and there captivate silly Women, and silly Men, who by their own Confession, are laden with Sin, and led away with divers Lusts; and the Ministers feed the People with the Letter Litter

Litteral and Brain-Knowledge, dead
 sacrifices, Prayers, and vain Obla-
 tions, and dead Sermons, which they
 take Tythes and Money for, and so keep
 them bound in Satan's Bonds all the days
 of their Lives; and for want of living
 faith (not believing in the Light) many
 lie in their Sins; in which State of Sin
 and Uncleanness, People cannot go to
 Heaven, except the Lord Illuminate (and
 open their blind Eyes) and give them a
 call out of these dead Works, and Wor-
 ships, to wait upon him in Spirit, and
 worship him, who is the only true God.
 And faith Christ Jesus, *Except ye believe
 that I am he, ye shall die in your Sins, and
 whither I go, you cannot come, that is,
 to Heaven.* And if such as I speak of,
 who are your High, Proud and Lofty
 teachers, were translated into Humility,
 to be True-hearted Men, and Learned at
 Christ's School, to be Humble-hearted
 Men, and Self-denying Men, as the Mi-
 nisters of God in Ancient time were, (and
 now are) they would Labour with their
 hands, and Work for small Wages, to
 get them a Living, rather than be Acces-
 sory to the danger and death of so many
 poor Souls as they are, through their
 corrupt Ministry. For the Apostle, a
 man of God, and Faithful Minister of
 the Gospel, Testified against such Practi-
 ces,

ses, and would rather Labour with his Hands, than make the Gospel chargeable. He was far from Imprisoning, or Distraining the Poor Man's Corn, or taking his Geese, Pigs, and Eggs, and *Easter-Reconings*, as they call them, or preparing War, or Law-Suits, against such who for Conscience sake cannot put into their Mouths; are not these such, whom the Lord complained of in Ancient time; *Ye have departed out of the way, ye have caused many to stumble at the Law, ye have corrupted the Covenant of Levi, therefore have I made you contemptible, and before all the People, &c.* But I leave them under the Sword of the Lord, who will execute Judgment upon all Transgressors and Evil-doers, and will plead the Cause of his Innocent Suffering People.

And for Conclusion, my Soul Travails that you, who are a Tender-hearted People (where-ever you are) who would gladly walk in that way, which leads to Eternal Happiness, to obtain Salvation for your poor Immortal Souls, which is the one thing necessary. This Exhortation I leave with you, Prize your precious Time, be Single-hearted to your Creator, and give up freely to forsake the World, and all its Idolatries, *Lusts of the Flesh, the Lust of the Eye, and the Pride of Life*, and come inwar-

to wait upon God in the pure Gift of his Spirit in you, to which, as faithful obedience is yielded, Life and Peace will abound, Redemption, and Sanctification, through the Blood of the Lamb Christ Jesus, where Life and Immortality will be brought to Light in you through the Gospel; this will be of more value, than all the Treasures of this present World: And unto God, over all, I recommend and commit you all.

Lancaster, the 26th of }
the 1st Mo. 1695. }

Samuel Watson.

The Power of God Exalted, over the Power of Satan: Being a TESTIMONY to the Mountebanks, and Inhabitants of Settle.

THE Word of the Lord came upon me Yesterday, being the 16th of the 12th Month, 1696. as a Fire in my Bosom, as I was walking in the Market-place at *Settle*, and a Heavenly Command came upon me to bear Witness against the Wickedness set up in the People, gathered and crowded together in a great Concourse, before I was to speak to them. It came upon me, Lift up thy Voice like

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like a Trumpet, and found an Alarm, and shew my People their Transgression; and especially place Judgment upon these Lofty and Highly set up sort of *Inchanters* to Evil, call'd *Mountebanks*, who, *Capernaum* like, in their Serpentine Subtilty, *Bewitch People* into vain Laughter, Madnes and Folly, by their Ungodly Actings, and Lying Wonders, as if they would defie what their Creator could do unto them, and magnifie themselves against his Power, to Exalt the Power of Darknes, and possess People with vain Imaginations, for Lucre, and fulfilling the Lust of their Corrupt Flesh, foaming out their own Shame, thinking thereby, to get Foolish and Unwise People into a delight after them, not regarding the

Hand of the Lord is over
Acts 12. 23. them, and suddainly they

might be cut off, as *Herod*,
Psal. 7. 11. who boasted himself in his

Vain Glory, and Fleshly Wisdom, before the People; I was Commanded of the Lord, the King of Kings, to Reprove them for these things, and to let them know God is angry with them, who is angry with the Wicked every day; and to call them to Repentance, and to lay aside those Evils, and False-Gloryings, and Actings, which not only defile themselves, and manifest their Abomination to God,

God, and Man, but enters the Hearts of those before them, their Foolish Spectators, even to defile them. And, saith the Apostle, *If any defile the Temple of God, such will God destroy.* My Soul was sorely vexed for several Weeks before, to see them Act Wickedness to so high a degree, and the Lord put it upon me, that I might be a Witness for him, to declare his Mind unto the People, that he was angry with them all the day long, and call them to Repentance; whether they would hear, or forbear, I should be clear of their Blood, and if I did not, he would require their Blood at my Hand. Though I would gladly have fled from this Exercise, the Spirit of the Lord wrought upon me, that I had no Peace, till I gave up in Obedience to him, and now I am at peace with the Lord in this Matter: and when I, and all the Servants of the Lord, have done his Will, we have still need of Patience, to endure to the end, and to bear the Contradiction and Hatred we meet with from the World, which lies in Wickedness; for, saith our Saviour, who passed thorow Suffering in this World, *Because I testifie against the World, that the deeds thereof are evil, therefore the World hates me,* 1 Joh. 7. 7. And in such a Concourse of People, where Wisdom uttereth her voice, and calls, how

long ye simple ones, will ye love simplicity, and ye Scorners, delight in scorning, and Fools hate Knowledge; turn ye at my Reproof, behold I will pour out my Spirit unto you, &c. Prov. 1. 21, 22, 23. that in obedience to it, you may be gathered unto me; but if ye will not hear when I call when you call, I will not hear in the time of your distress, but your destruction shall come suddainly upon you, as a whirl-wind (saith the Lord.) And if in this Course, there be Pick-pockets, Clippers and Counterfeit Coyners, Defrauders and Cheaters, or other sort of Evil Persons who are as the Catterpillers of the Nation, and Cumber of a good Land; and these have brought many an Honest Person under sad Trouble and Exercises, Losses, and Damages of outward Things. Now had not such need to be called to Repentance? *for the Gospel is to be preached to every Creature (viz. Man and Woman)* then to Wicked Persons sometimes (as also to the Godly) that every one may receive their Portion in the Gospel *which is the Power of God to Salvation, to them that believe;* but it places Judgment and Condemnation upon the Unbelievers *whom the God of this world hath blinded the Eyes of, &c.* And this has been, and may be Preached in Markets, and Publick Places, that the Witness may not be despised

despised in the Streets; for God the Creator of all, has had a Witness for himself, in all Ages and Generations, to publish his Name, and Exalt his Power, over the Power of Satan; and Happy are they who lay it to Heart, and rightly Consider, *that his Spirit will not always strive with Man, for that he also is flesh*, Gen. 6. 3. And let all prize the present time, to Obey the Lord when he calls, for Time is Precious. And I was to let them, and the People know, that I did not speak against the Practise of Physick, and Curing Distempers of the Body, which may be used, received, and given for moderate Prices, &c. but 'tis the Abomination of their Practise that the Lord is Angry with, and that they are to cease from, lest the heavy Wrath and Judgment of God come upon them, and they be cut off in the height of their Presumption, and Iniquity as aforesaid. And I pray God their Eyes may be opened, to see their Folly, and their Hearts be Converted to God, that he may heal them, lest they drop down into Hell, which is prepared for the Wicked, and all that forget God.

Oh! thou Town of *Settle*, thou hast had many Warnings, and Messengers to call thee to Repentance, and Amendment of Life, but thou still goest on, too much
like

like *Sodom*, in Iniquity, and Carelesness, and hast lost thy Zeal, as to any true Form of Godliness, so that the Power thou comest short of, and art like one in a Lethargy, asleep in Sin, 'tis high time for thee to awake, and come to Judgment; that thou may'st receive Christ Jesus, to open thine Eyes, and open thine Heart, and give thee an understanding of those things that belong to thy Peace, before the Day of thy Visitation be over, and there shall be none to Plead for thee, nor to give thee help, in the way that leads to Eternal Happiness. And the Prophecy of *Zephaniah* opened in me, *Even the voice of the Day of the Lord, the Mighty Man shall cry then bitterly, that Day is a Day of Wrath, of Trouble and Distress, a Day of Darkness, and Gloominess, a Day of Trumpet and Alarm, against the fenced Cities, and against the high Towers, and I will bring distress upon Men, and they shall walk like blind Men, because they have sinned against the Lord, and their blood shall be poured as Dust, and their Flesh as the Dung; neither their Silver nor their Gold shall be able to deliver them, in the Day of the Lord's wrath, Zeph. i. 15, 16, 17.* So let all be gathered into the Fear and Dread of the Living God, that his Truth and Righteousness may be Exalted in you, over the Power of Satan,
and

and all his devices, that into the obedience of the Grace of God, which has appeared to all, and brings Salvation, all may come and be Taught by it, *which teaches to deny Ungodliness, and worldly Lusts, and to live Soberly, Righteously and Godly in this present World,* Tit. 2. 12. *for by Grace we are saved through faith, and not of Works*; that Man can do of himself, lest any should boast. So let all receive the Gift of True Faith, which purifies, and gives Victory over the World, and the Just live by it; and without this Living Faith, 'tis impossible to please God. So Rests 'the Well-wisher both of Soul, and Body,

Samuel Watson.

The

*The Ninth Day of the First Month
170^e, I had a Motion from God, to
go to the Cathedral in the City of
Chester, with a Message after this
manner.*

CHristian People, that which I have
seen with mine Eyes, heard with
mine Ears, and handled Spiritually, I
declare ; *God is Light, and in him is no
Darkness at all ; this Light shines in
Darkness, but the Darkness comprehendeth
it not ;* to this Light in your Consci-
ences, I speak (and now write) the Wor-
ship which you now Practice, God re-
quires not at your Hands ; and if God
requires it not, you will have a sad Re-
ward in the End ; for he will say to all
such, *Who hath required this at your
Hands ?* God that made the World, and
all that therein is, *dwells not in Temples
made with Hands,* neither is he Wor-
shipped with the Inventions of Man's
Brain-Knowledge : But what if I say to
you, as Christ said to the Woman of Sa-
maria, who Reasoned with him about
Worship, he said, *Ye Worship ye know not
what, for God is a Spirit ; and the hour com-
meth, and now is, they that Worship the
Father, must Worship him in Spirit,* and

in Truth, for he is seeking such to Wor-
ship him. This is the Worship which he
 requires of every Male, and Female,
 which he Established near Seventeen Hun-
 dred Years ago ; so that which he requires
 not, that I declare unto you, and that
 which he requires also ; whether you will
 hear, or forbear. Wherefore I Exhort
 you, desist from all Idolatrous Worship,
 which will have a sad Reward, and
 come and joyn to the Lord, that ye may
 be one in Spirit with him, who loves
 Truth in the inward parts. And in this
 Spirit of Divine Knowledge worship God
 in a Holy Reverence of his Great Name,
 and this will have a good Reward in the
 end of Time, for Time is but short in
 this Mortal State ; and you see Great and
 Rich Men, as well as Poor, and Small, are
 soon taken away, as your late Bishop, or
 the like, who should not be Idolized at
 their Deaths, for the Glory and Pomp of
 these things, do not agree with the Birth
 and Burial of our Great Bishop Jesus
 Christ, who was Born to save us from
 our Sins, and Suffered many things from
 the High and Lofty ones of this World,
 and died for us, and is risen again for our
 Justification, who are Faithful to his
 Appearance in Spirit. So let your Eye
 be to him, who makes Faithful Mini-
 sters,

sters, not of the Letter, but of the Spirit, to Minister Spiritual things, as they have received them from him, who is the Minister of the Sanctuary and Tabernacle, which God hath pitched, and not Man. And let your Eye be to him who makes Bishops, whose Office is to oversee the Flock, not for Gain, or filthy Lucre, but of a pure and blameless Conversation, as you may Read in the 1st of *Tim.* to the 3^d Verse, &c. And this is the Work of a True Minister and Bishop whom God hath sent, and doth send, to lead his People in the way of Life; and have Learned in Christ's Spiritual School (of him who is the true Preacher) Meekness, and Lowliness of Mind, with all other Graces and Vertues of his Spirit, such hath the Lord raised (who are yet too much slighted of the World, which lieth in Wickedness) and will yet raise more, to the Establishing Righteousness in the Earth, and to the discouraging all Unrighteousness, and Intruders into this so Glorious a Work. So I shall further recommend you to one Prophecie in the Scripture, viz. that of *Zephaniah*, fulfilled in part, and yet in fulfilling; where 'tis said, *God will search Jerusalem* (viz. his Church) *with Candles, so that nothing shall be hid from him.* And those
that

pi- that are hardned in their Sins, by reason
 ey of their Prosperity, they are grown care-
 the less, he will Visit, and Punish, who are
 na- like *Pharaoh*; this Spirit threatens those
 not with Punishment, who come to visit them
 who in an Innocent Spirit, and sound Do-
 er-ctrine, as I, and many more do Witness
 hy you who are the Chief Professors of this
 on- City to be guilty of; do you think for
 t of these things, and your Superstitious Pra-
 s is tises, you can escape the Punishment
 nop from the Lord? Read the Prophecie afore-
 to mentioned, to the end, with Understand-
 and ing Consider of it, and lay it to heart;
 nool and I pray God you may come to true
 eek- repentance, and be covered by his pure
 all spirit, that you may escape his Wrath,
 rit, and Indignation, which is coming upon
 yet all Evil Doers. So to God I commit you,
 rich who am a Friend to all that love God,
 aise a uprightness of Heart,

Samuel Watson.

e in Read the 16th of *John*, the 2d and
 iah, Verses, you confirm the Prophecie of
 ing; Christ to his Followers; *You are a Gene-*
 alem *ration in the same steps, who cast out of*
 that *the Synagogues those that come in the*
 hose *name of the Lord to you; and my Soul*
 that mourns

mourns in secret for your Pride, and High Presumptuous Living, in slighting the things that belong to your Salvation. But I do believe a Remnant in this City the Lord will bring from the Mountains and Hills of a Fruitless Profession, unto his low Valley, where they shall hear his Voice, and follow him, and he will give unto them Eternal Life.

This *TESTIMONY* is given forth in obedience to God, and in Love and Good will to all People, and those that reject it, and scoff at it, the Lord is Angry with them ; and if his Wrath kindle but a little, Blessed are all they that trust in him.

Samuel Watson

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God's Power

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Breaking forth and Arising over
the Power of Darkness :

Wherein is shew'd, How Sin Entered
at the first ; and the Great Love of
God to Man, in giving Dominion,
through the Seed, over this Adver-
sary of Mankind, the DEVIL.

at son

With a Description, according to the Mea-
sure of Grace, of what the People of Go
in these Latter Days are come out of, and
deny, being Unprofitable. With a Ma-
nifestation of the Faith we are gathered
into ; what our Ordinance is, and Wor-
ship, and wherein they consist.

By SAMUEL WATSON.

*For the Lord spake thus to me with a strong Hand, and
instructed me that I should not walk in the Way of
this People, Isaiah 8. 11.*

And in the Latter Days these things shall be
considered more perfectly.

First Printed in the Year, 1672.



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A
TESTIMONY
OF
God's Power, &c.

ARISE thou Heavenly Birth, whose
 Glory is come up over all the
 Earth; for the Beauty of *Zion* is
 broken forth, to shine in his Power and
 Strength, to scatter all thine Enemies,
 and remove them as a Cloud: For who
 is a God like unto thy God, thou Little
 Stone; cut out of the Mountain without
 hands? Must not all the Hills and Moun-
 tains fall before him? Yea, that *Caper-
 naum*, who is Exalted so high (where the
 Mighty Works have been done, yet not
 Repenting) must be brought down before
 Thee: The High and Lofty, in this thy
 Day shall be brought low, and abased be-
 fore Thee; the Golden Image, set up
 through the Subtilty of the Man of Sin,
 thine Adversary, which through Rebel-
 lion to thy Glory, makes Nations, Peo-
 ple and Languages, fall down and Wor-
 ship

ship it; this shall be broken down by thy Power, and become as the Chaff on the Summer's Threshing-Floor; and he alone, who is King of Righteousness, Prince of Peace, shall Reign over all, whose Right it is, whose Kingdom is an Everlasting Kingdom; and thou givest thy Little Flock a Feeling of this thy Kingdom; through thy Grace thou makest them Inheriters of this thy Kingdom, in the Sense of which, Everlasting Joy springs up into their Souls; and the pourings in of thy precious Ointment is renewed to thy little Babes; and thou makest their Bones to flourish as an Herb; yea, these Tender Plants, through the Shinings forth of thy Glory they grow continually: So what is nearer unto thee, thou Glory of *Israel*, then that which thou makest Partaker of thy Divine Nature? Is it not Bone of thy Bone, and Flesh of thy Flesh? Is it not betrothed to thee in Righteousness, and become precious to thee days without end? Hast not thou in it put an End to the World, and the Flesh which are Corruptible, Sinful and Unclean, and hast gathered into a New and Living Way, which is Consecrated through his Power, who hath abolish'd Death, to give Life unto the Sons and Daughters of Men.

This is he of whom it is spoken, *A Prince*
all Rule in Righteousness; in whom is
 Life, and the Life is the Light of Men,
 the Everlasting Word, the *Immanuel*, the
 help of the Poor, who gives a Kingdom
 to them that Travel on in the Righteous
 path, which is prepared for the Ransomed
 to walk in, where the Unclean and Double-
 minded cannot walk, it's too strait for them;
 they must first have their Eye Single, be
 baptiz'd, and Wash'd in *Jordan*, the River
 of Judgment, e're they can easily pass in
 this Holy Way (prepar'd for those, *viz.*
them that fear the Lord) where no Lyon
 or Ravenous Beast can come; yet the
 day-faring Men, though Fools (to the
 world) cannot Err therein: Happy Con-
 dition to enter into, to be a Fool for
 Christ's sake (as the Children of God
 are) that thou mayst be Wise in him,
 in whom is all the Fulness of the Treas-
 ures of God. And if thou would'st be
 truly Wise, and enter into this straight
 path, which leads to Life, this is thy
 way, *Become a Fool (to the Wisdom of*
this World) that thou mayst be Wise: But
 that which feeds on the Tree of Know-
 ledge, Forbidden Fruit, Corruptible Wis-
 dom, cannot endure this (Mean, Low,
 contemptible) yet sound Doctrine; *For*
Preaching of the Cross is to them that
ish, Foolishness; to the Jews, a Stum-
bling-

*bling-block; but to them that Believe unto
 Salvation, it is the Power of God,* 1 Cor
 1. 18. Behold what Difference here is
 in effect of the same Precious Truth, the
 Gospel, and Preaching of the Cross unto
 People; unto one sort, accounted *Folly*
 to another, counted the *Greatest Wisdom*
 For after that in the Wisdom of God, the
 World by Wisdom knew not God, and
 pleased God by the Foolishness of Preach-
 ing to save them that believe, where
 we come to see, having an Eye opened
 how Satan has blinded Multitudes of Peo-
 ple with his Wisdom, which is from Be-
 neath, lest the Light of the Glorious Go-
 spel should shine in their Hearts. And
 let us Examine how it was first. Upon
 diligent search we find, it was prin-
 cipally in striking at the Root of Innocence
 through the Subtilty of the Serpent, that
 leads into his Power of Darknes, where
 began to work to undermine that Sim-
 plicity which Man had in the Beginning
 wherein the Powerful Creator placed his
 being his own Workmanship, in Righte-
 ousness, and Holiness; in this he stood
 a Noble Vine, yet liable to Degeneration
 Therefore the Subtilty of that Enemy
 who had more Craft than all the Beasts
 of the Field, cunningly seeks by all means
 possible to subject this Creature, in which
 God's Image was, and bring it into

ity, to believe a Lye, in a False Hope;
 to bring the Creation in Subjection to his
 power; so he gets an Entrance in her,
 where he knew the Weakness most lay,
 viz.) in *Eve*; and through that fallen
 and perverted Subtilty he Tempting her,
 he became subject to him, though not
 willingly; for there were Reasonings,
 and some Resistings; for she said, *God*
th said, We shall not Eat thereof: But
ing overcome through the Evil, she
ereby Tempted Adam, which they re-
iving into their Hearts through Unbe-
ef, they became fallen from
their Innocent State, into the
egenerate Plant of a Strange
ine; for, if they had stood
 the Belief which God had
 aced in their Hearts, to believe his
 command, and not lent an Ear to a-
 ther, they had kept in the Beautiful
 ate. But he whose working is from
 is, the beginning in Lying Wonders,
 zles the Eye with a seeming Glory,
 d brings them into an Unbelief of what
 d had spoken, to believe a Lye; hence
 is called, *The Father of Lyes*, so the
 ther of Unbelief: For the Ground
 Unbelief, is lending an Ear to the
 ar, which brought *Adam* and *Eve* sub-
 t to Vanity, being Disobedient to the
 avely Command, and many through

*How Man
 came to fall,
 and the Evil
 Fruit thereof.*

Disobedience are made Sinners: The
 Good Knot of Innocency being brought
 under, the Evil Root of Unbelief, the
 sprung up, in which they were departed
 from the Living God, drove out from
 his Paradise and Presence; here came in
 to Man the Loss; the Good Land, and
 the Fruitful, to become a Barren Wi-
 derness; the Pleasant place of Life and
 Light, turned into Cursed Barrenness,
 Death and Darknes; so that the whole
 Earth, through the Inchantment of the
 Prince of Darknes, became Barren, as
 its former Natural Production of Good
 Things, and brought forth Thistles, Bry-
 ars and Thorns; so into Trouble Man was
 involved, and must of necessity eat his
 Bread in the Sweat of his Face; and he
 abides by Nature as one in Bondage to
 the Prince of the Air, being captivated
 into his Will, he makes him feed in the
 Dust with him; and he draws him on by
 the Cords of his Vanity, in all the way
 of Perdition, that he in this Estate
 given up to believe a Lye, and cannot
 in the least do any thing, (by his own
 strength) which may tend truly to his
 Comfort, Peace and Satisfaction; for
 his Fallen Estate he had not so much
 the True Knowledge to get a sufficient
 Covering for his Nakedness, *Gen. 3. 7.*
 But 'tis observable, God, in his Compa-
 sionatene

sonateness to his Creature, Man, which he
 had made, first gave unto him a *Coat of*
Skins, the first of God's making for Man;
 but how far Man is run from this plain Gar-
 ment, Ages and Generations since demon-
 strate the Latitude of their Superfluouf-
 ness herein, which the Spirit of God has
 been grieved with, and has sent his Ser-
 vants and Prophets to testifie against
 those Branches of the Evil Root of Pride)
 both in the Days of Old, and in these
 latter Days: For the Lord hath said, *Be-*
cause the Daughters of Zion are Haughty,
and walk with Stretched forth Necks, and
Wanton Eyes; therefore he will smite the
Crown of Pride, and discover the secret
parts of their Iniquity; and he will take
away the Bravery of the Tinkling Orga-
ments, the Chains, the Bracelets, and the
Mufflers, the Rings, the Nose-Jewels, and
the many Changeable Suits of Apparel: But
the Time should come, when these things
should be put off; and instead of that
Beauty, Burning, Isa. 3. 16. And the
 Lord has brought many to know a change
 from these things, through his Everlast-
 ing Love, and has Redeemed many Sons
 and Daughters of *Zion*, through the Spi-
 rit of Judgment and Burning inwardly,
 and brought into *Jacob's* state, who was a
 Plain Man; and they who are of that Seed
 love it still: And the Ornament of a Meek

and Quiet Spirit, that is put on by those who love the Lord Jesus, in whom is Life unto the Soul; for the Kings Daughter is all Glorious within; this Glory the Royal Seed of God are made Partakers of; and there are none but the Blind and Ignorant, which press not after this Glory.

But to proceed a little further, as touching the Inward Digression of this fallen Estate; Man being brought into the knowledge of Evil, and into its Bondage, which before was hid from him, and he clear of; in this the Serpent begets an Assistant or Co-partner with him, to fight against God; and their Aspiration would be, *to Live for ever in this Estate*; but the Almighty seeing that, he placed *Cherubims*, and a *Flaming-Sword* *Gen. 3. 24.* which turned every way, to keep the way of the Tree of Life, though Man in his Wicked State would feed on the Tree of Life, and Live for ever; God

*The Ground
of Fighting a-
gainst God,
and his Peo-
ple.*

has determined the contrary and shut him out: Here is the Ground of all Fighters against God, Men being in the Transgression of the Heavenly Command, they would live forever in it, and be exalted above all that called God. Here is the depth of Satan's Policy and Power, to keep Man under his Dominion all the days of his Life, possessing

possessing him with a strong Belief, *That though he lives in this (sinful) State and Condition, he shall not Die.* O! how hath the Power of Darknes over-spread Nations through this Lye? And what Multitudes in this Decision have ben carried Head-long in this Path of Destruction? never coming to know the Power of that Voice which was to *Adam, Where art thou?* for, this gave him quickly to apprehend he was wrong, and he had lost the Favour of a Heavenly Creator, and became Adulterate with a fallen Angel, who came to lose that Name, being departed from Purity, he was termed Serpent, and on his Belly to creep, and the Dust to be his Food; corruptible things he gives them plenty to feed on, who obey him, the Prince of Darknes; and they grow strong herein, who are his children and Servants, to work the Works of their Father; as 'tis said, *Ye are of your Father the Devil, and his Lusts will do.*

So that *Cain*, through that seed of evil and Enmity against God, and through his Disobedience slew *Abel* (his Brother) and so became a Fighter against God; the Ground of this was, *Because God accepted him not in his Sacrifice*; but *Abel*, being in the Innocency of God, in that he was accepted: But no sooner was

Man brought into the Degenerate and Lofte
Eftate, but the Vertue of the Creator if-
fues forth that Everlafting Help, wherein
Power is laid to Reftore him out of it,
left all fhould Die unto Eternity ; for that
was the Work of the Enemy, to bring all
under the Curfe unto Eternity. But thro
the Creator's Infinite Knowledge of a Glo-
rious Birth in his New *Jerufalem*, he
crufhes the power of the Adverfary in his
very Entrance, or Beginning ; for as that
which proceeded from the Serpent was
Death, and brought into Death ; fo that
which proceeded from God was Life, and
brought into Life again: In this (word
wherein he faid, *The Seed of the Woman
fhall bruife thy Head, and thou fhalt bruife
his Heel* ; fo that *Adam* coming to hear
God's Voice, there was fomething ftill
remain'd in him, and a Seed, in which
as he came to believe in it, *would gather
him out of the Fall, that he fhould not de-
scend unto Eternity* ; which Seed was from the
beginning not that by Nature, but that
by Grace ; for Man was Corrupted through
the Sting of the Serpent ; but in him fome-
thing of the Word remained
which was incorruptible, and
this was *Abel* accepted, and
Generations gathered out
the Fall through believing
it. This is the Word which was in the
Beginning

*Our Founda-
tion and Prin-
ciple from the
beginning.*

Beginning, which was God, which was Life, which Life was and is the Light of Men to all Generations: In this Light was shewed forth in the Seed, the Promised Help, *Abel* offer'd a Sacrifice acceptable by Faith; *who* (as saith the Apostle) *being Dead, yet speaketh*; Which I bear Testimony to, is our Principle, even that Faith wherein God is pleased with us; though we are hated by the World, and in Scorn called *Quakers*; so that from the Beginning, through the Seed, Satan's Power hath been broken down. And herein we come to have an Eye opened, to comprehend and fathom the Depth of Satan; 1. How his Power entered: 2. How far his Power reacheth: 3. How quickly it is overturned. *First*, How his Power Entered, is already mention'd. *Secondly*, His Power reacheth so far as the Nature of Disobedience, which entered in the first Transgression, stands in Man; so that all who remain in this Nature, and are Branches of this Evil Root, they Die in Sin and Misery unto Eternity. *Thirdly*, In the Seed and Vertue of God's Power, which was from the Beginning, Man turning to it, through Faith, quickly is Satan's power overturned; so that Nations need not plead a Necessity for living in Sin, under the Power of this Prince of Darkness, term of Life: For, who comes

to the Light of Jesus, which is appointed of the Father to Restore out of the Fall, in him is witnessed Satan's Power to be overthrown, But remaining in the Disobedience, the Heart is desperately Wicked, full of Evil Imaginations, and many Inventions, being tossed by the Prince of the Air, who rules in him; and the whole Earth came Corrupted, by all Flesh corrupting its way, through Uncleanness, so that it grieved the Lord, and Repented him that he had made Man: Yet some there were that Believed in the Seed, as *Noah*, when he kept in the perfect Feeling of it; and in this God moved him to prepare an Ark (for, with him he would establish his Covenant) which Ark was for the saving a few Living Souls, with a part of the whole Creation, in Expectation, through his Divine Love unto Mankind, that in the Latter Days better Fruits would be brought forth by them to his Glory; for 'tis said, *God Warned him of these things, wherefore he prepared an Ark for Preservation*. So that the power of Satan reacheth so far, in all who remain Disobedient, as to cause their utter Destruction and Ruin of Soul and Body, as it was in this Deluge.

And what was the Cause of this their total Destruction? Not for want of the Love of God to them, in his Seed and

Spiri

Spirit striving with them; wherein was Power, believing in it, to give strength to walk up to God: But in being given up to the Lusts of their own Hearts, they wrought Wickedness; and the Witness of God was covered in them through the Vail of Death, receiv'd in *Adam's* Transgression. Yet here we prove, That God had a Witness for himself in the First Generation. And his Love was not wanting to *Cain*, in that he said to him, *If thou dost Well, shalt thou not be Accepted?* But he sinned, though not after the similitude of *Adam's* Transgression; that notwithstanding God spoke to him, he Rebelled, and slew his Brother. And his spirit did strive with People in those days, which he said, *Should not always do so*: This was the Holy Witness of God, wherein he made known himself in those days to a Little Remnant, which walked with him, and felt his Redeeming Power to Bruise the Head of the Serpent.

And after the Flood, 'tis said, *God Remembered what Man was, and that the thoughts of his Heart continually were but vain, in that Natural State, and Weakness and Imperfection still continued upon the creature; so he gave Tokens unto Man, that no more the Waters should Over-flow the Earth, but there should be Seed-Time, and Harvest*: And he said to the Sons of

Noah, Gen. 9. *Be Fruitful, and Multiply and Replenish the Earth; for the Fear and the Dread of you shall be upon every Beast and upon every Fowl of the Air, and that Moveth upon the Earth, &c.* Thus God made known his Love and Power unto Man again, in making all Creatures subject to him; which Power, we see, is rightly from the Creator, and not from the Serpent: Though in his Usurped Power, he hath infused a False Belief into Man, *That in Falling down to him, Obeying his Will, he can give them all the things, which he never had Right to give;* so what the Wicked have, it's abused by this Usurped Power; and the Saying is verified, *Prov. 21. 4. An High Look, and a Proud Heart, and the Ploughing of the Wicked is Sin:* For though he said unto the Woman, *Do this, and thou shalt not Die;* yet the Commandments stand over the Head of the Serpent, *Thou shalt not eat thereof, thou shalt die.* This Bitter Root, or Seed of Evil, the Traytor the Devil, hath sown in the

*The Cause why
so many Con-
tinue in Sin.*

Heart of Man from the Beginning, which is Sin; and by his secret Policy, he makes it in apprehension sweet unto the Taste: So that every one in retaining and committing of Sin, has a kind of Delight or Complacency in this Natural

Corrupt

Corrupted Course, which stains the Soul. And the Cause of Man's abiding here, is, in that his Eye is Blinded, and the Senses Corrupted; so that here is a state of past Feeling of the Things of God; but, as I may say, wholly swallowed up with the Works of Death and Darkness; so with a kind of Greediness the Envious Man goes on in his way; the Adulterer, the Liar, the Swearer, the Proud, the Drunkard, the Dissembler, the Hypocrite, &c. all in a kind of Pleasure kicking against the Lord, who Created them not to live in these things: Yet the Father of Lyes and Sins perswades the Hearts of many, through a False Alurement (which is Deceasion) that notwithstanding these things accounting them as Natural Corruptions) they shall not Die; but presumes of a Mercy from God, which he never appointed for the Transgressor; for that which is appointed for him is Death; so that through Sin, through the subtilty of its Author and Worker, seems pleasant to Man, yet the End is Bitter, the Wages thereof is Death: Therefore all People are exhorted in the Fear of the Lord, to Watch lest the Root of Bitterness spring up in any, whose Love is to their Creator. And there is not that Necessity for Obeying this Enemy of Mankind,

*No Necessity
for living in
Sin.*

as Darkness, and the Prince thereof, would labour to keep People in; for with the Eye that God hath opened, we see, that before the Law, before the Birth was Born, Jesus the Son of God made manifest in Flesh, here was the Spirit of God striving to bring Man out of the Fall; and unto some God shewed forth his Power to work mightily in them, and by them, according to his Pleasure in those days, wherein Mighty Things outwardly were made manifest unto the Sons of Men, which Visible Appearances, after diverse and sundry manners, were to continue until the coming of the Son of God, made manifest in Flesh; whose Manifestation brought in the perfect Freedom (wherein he was Inwardly received) in whom God now speaks to us; then all that come to him, Reign over Satan's Power. So, in him, who is the Son, we see unto the state of things in every Season; and in this Light there is no occasion of stumbling.

In this Light we see the Ground of the Confusion of Languages; for the Time was, all the Earth was of one Language, but the Hearts of the Sons of Men being full of Inventions, and Evil Imaginations, they said, *Let us build a Tower, whose Top may reach to Heaven, lest we be scattered abroad in the Face of the*

whole Earth. Whose Safety is not in the
 Name of the Lord, they build a Tower
 in their own Imaginations, this still re-
 mains: Man by Nature would reach up
 to Heaven, by his own Workings; but
 it's the Lord that scatters the Imagina-
 tions of the Wicked, and brings them to
 nought; for the Lord scattered the Peo-
 ple upon the Face of the whole Earth,
 and stopt their Presumptuous Building;
 to the Name of it was called *Babel*, which
 signifies, *The Confounding of Languages*
broughtout the whole Earth: Here People
 came to be divided into several Parts of
 the Earth, of which *Canaan* was one:
 And from the Sons of *Noah* sprung *Abra-*
ham, unto whom the Lord spoke, and
 made known himself in Power to him,
 in calling him out of his Country, which
 was in *Uz* of the *Caldeans*; saying, *Get*
thee out of thy Country, and from thy Fa-
ther's House, unto a Land that I will shew
thee (which was the Land of the *Cana-*
nites, the *Hittites*, the *Amorites*, the *Pe-*
rizites, the *Jebusites*, and the *Gergasites*,
 to be given to him and his Seed) for faith
 the Lord, *I will make of thee a Great Na-*
tion, (for these Nations were to be driven
 out, that his Seed might possess the Land)
 and thou shalt be a Blessing; and I will
 Bless them that Bless thee, and Curse them
 that

*that Curse thee; and in thee shall all the Families of the Earth be Blessed; And in several Places, where God appeared to him, he built an Altar, which still stands good Spiritually, where the Lord appears inwardly in his Faithful People; it's for the building them up, and fixing their Hearts upon his own Glory, that they may Reign over the Scattered Power of Darkness, which is yet abroad in the Face of the whole Earth. Yet Abraham was not without an Exercise of some Fear among the *Ægyptians*; for by reason of his Wife, he expected they would Kill him: So that *Abraham*, before the further Enlargement of God's Power to him, was troubled with Doubtings. But in process of Time, God appeared further to *Abraham* in a Vision, saying, *Fear not Abraham, I am thy Shield, and thy Exceeding Great Reward*; the Lord delighteth to enlarge and strengthen the Faith of those who Obey him. Notwithstanding, this was the Trouble of *Abraham* that he wanted Seed from his own Bowels; though the Lord said unto him, *As the Stars which cannot be numbred, so shall thy Seed be*: In this he believed, and it was imputed to him for Righteousness. And when *Abraham* was Ninety years Old, he appeared again to him, and*

said

said, *I am the Almighty God, walk before me, and be thou perfect; thy Name shall no more be called Abram, but Abraham; for a Father of many Nations have I made thee.*

And though it ceased to be with Sarah after the manner of Women,

yet Abraham's Faith stood in God, who spoke unto him in this manner, *Is any thing too hard for the Lord?* and from Abraham he hid not his Coun-

To the Faithful God Revealed his Blessings from the Beginning

sel: For, saith the Lord, *Shall I Hide from Abraham that thing which I do? or, Shall I not give Seed unto him, whom I know will command his Children and Household to keep the way of the Lord, to do Justice and Judgment, that I may bring upon Abraham that which I have spoken of him.* God seeing the Faithfulness of this Patriarch, Blessed him, and his Seed after him, with an Everlasting Blessing; *In Isaac shall these be called.* In which the Promise was to spread over all the Earth; whom Sarah in her Old Age, Nursed up, and exhorted Abraham to cast out the Bond-Woman, and her Son; for the Son of the Bond-Woman should not be Heir with Isaac; which Son of Hagar was Ishmael, a Scoffer: So the Birth of the Free-Woman is that to which the Promise is, of Blessing, Life and Peace in all Ages.

But

But that which Bondageth the Just, is that of *Hagar*, which must not inherit the Everlasting Blessing. *Abraham* was tryed again, because of his Wife, with *Abimelech*, as he was try'd with *Pharoah*; but the Lord spoke unto *Abimelech*, and said, *Restore the Man his Wife, for he is a Prophet; and he shall Pray for thee, and thou shalt live.* So that *Abraham*, the Prophet, had many Tryals with the *Egyptians*; yet through Faith, believing in God, he was delivered out of them all.

He was further Tempted, and provoked to Swear through *Abimelech's* Unbelief; for he might have believed *Abraham* without that; but he perceived God was with *Abraham* in all that he did; wherefore saith he, *Swear unto me, that thou dost not falsly unto me:* Here is the First Occasion of an Oath (through Man's Unbelief and Jealousie) for not being in the Faith of *Abraham*, Unbelief was the Ground of the Oath; wherefore Oaths continue to this day in all who are in *Abimelech's* Nature of Unbelief. But who are come to Christ, and risen with him, which was before *Abraham* was, are come to the End of all Swearing, through Obedience unto him, the Son, whose Command is, *Swear not at all.*

The Cause of
his First
Swearing.

And the greatest Tryal which *Abraham* had concerning his Faith, that to all Ages might be called, *The Father of the Faithful*, was that, in offering up his Son *Isaac* to the Slaughter; for saith the Lord, *Take thy only Son Isaac, whom thou lovest, and go to the Land of Moriah, and Offer him for a Burnt-Offering upon the Mountain which I will shew thee.* He Consulted the Lot, but obeyed the Voice of the Lord. When he came to the Place, the Young Man said, *Behold the Fire and the Wood; and where is the Lamb for a Burnt-Offering?* The Answer of a Tender Father was, *My Son, God will provide Himself a Lamb:* for he believed, though he should Die upon that Mountain, God was able to raise him up. But *Abraham* was to the very utmost to be tryed, in that he bound his Son, and laid him on the Wood, and stretched forth his Hand to slay him: But how near is God to his Faithful Ones, in he was to *Abraham*, by the Angel of his Presence? He makes known his Faithfulness, shewed forth in the Work, in that he saith, *Now I know that thou fearst God, seeing thou hast not withheld thine only Son from me:* So a Ram was provided by God, which was hid from *Abraham's*

The Faith of Gods Children must be Tryed to the Full.

Abraham's Eyes, till his Faith was tryed to the full; and the only Son, which was more dear to him than all besides, was preserved: So *Abraham* called the Name of that Place, *Jehovah-jireth*; signifying *The Lord will Provide for his Faithful Ones to the End of the World*: For the Blessing then was multiplied upon *Abraham*, *That his Seed should be as the Sand of the Sea Shore*; and his Seed shall possess the Gate of his Enemies. As it was with *Abraham* here, so is it with the Faithful who are of that Seed to this day; the Lord their Creator tries their Faith after divers manners, that the Tryal of the Faith, which is more precious than the of Gold, may appear. For, as the Mystery of Faith, is that which is held in Pure Conscience; it is also that, and the Nature of that Power which purges the Conscience from dead Works, to Serve and Fear the Living God, making willing to Obey the Lord in all things, and to give up for him that which is the Nearest and Dearest in the Eye by Nature, that nothing may remain but what

*The Work
of Living
Faith.*

is of the Seed through Faith. For now let every one Examine themselves, that they have Faith, which they profess to work so far by Love to God, that in

and through it, they give up that to the Death, though it be a *Dalilah* by Nature, yet is Sinful, the Evil and False Birth, which must not inherit the Kingdom; as this Patriarch's Faith led him to give up his only Son to be slain, which was to inherit the Promise. And here the Works of our Father *Abraham* come to be followed; and the Acceptance from God in the Work (which brings us into Purity) is made unto us Justification; for 'tis written, *Abraham Believed in God, and it was imputed unto him for Righteousness*: This is that Living Faith by which *Abel*, *Enoch*, *Noah* and *Abraham* were justified through their Obedience in it. And this is that which the Apostle Preached, *The Word of Faith, which was from the Beginning, to all that Believe in it*; which the Children of God in these latter Days now live in, and are Witnesses of: This gives Victory over the World, over Satan, and his usurp'd Power; so that through the Life and Vertue of it, his Kingdom comes to be Abolished; for that which has an End, is through the Everlasting Love of the Father Consumed, and Reigned over: But that which in and through this Faith is established, *viz.* Salvation, shall never have

*How Satan's
Kingdom
comes to an
End.*

have an End, which we, in Reproach call
 led *Quakers*, are Witnesses of, and de-
 clare unto the World, without this Faith
 God is not pleased; and having this
 what are all Works of Man; all Observa-
 tions which stand in the Will of Man, in
 his Fallen Estate; all Traditions, receiv-
 ed from the Fathers, Precepts of Men
 by which People are now taught the
 Fear of the Lord? Are they not all Works
 without this Living Faith; the Birth of
Hagar, which must not inherit are Dead
 as the Body is Dead without the Spirit
 O! then this is the Cry of my Spirit in
 the Inward Parts, Why should any rest
 in that Faith which gives not the Victory
 over Sin, which brings not the Salvation
 of their Souls? *What is the Cause*, may it
 be question'd? Certainly not another

*The Ground
 of the False
 Faith.*

Cause, but that which blind-
 ed the Eye from the Begin-
 ning, and brought into a
 False Faith, which was the
 Serpent's Work; saying, *Though you do
 this, you shall not Die*: Here he set up the
 Law of Sin and Death; which Law of Sin
 Nations obey in their Lusts, even all in
 whom the God of this World hath blinded
 their Minds, that they might not see the
 Glorious Gospel shine unto them: These
 set up a Faith in their several Imagina-
 tions

ions, and act by it works of their own Righteousness; so glory in that which proveth their own Shame, which never works the Righteousness of God.

Objection. But some may yet say, *Which is the True Faith? and how is it obtained?*

Answer. Faith comes by Hearing, and Hearing by the Word of God: Now here is the Mystery, How this Hearing comes to be made known by the Word? *Ans.* Christ Jesus the Word, which was in the Beginning, is the True Light

which lighteth every one that cometh into the World: Then every Man and Woman search thy self inwardly (for, *Whatever is to be known of God is made manifest within*) and thou wilt find the Light, the Word, Knocking at the Door of thy Heart, and opening in thee; this is that by which Hearing cometh, not a Natural Hearing, which thou receivest in thy Natural Birth; but a Spiritual Hearing, which thou receivest in the Begotten of the Father, Christ Jesus; this opens the Ear to Hear his Voice, who is the True Shepherd, who calls his Sheep from the Mountains and Hills of Fruitless Profession

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 fession

feſſion (where they have been ſcattered
 as in a Dark and Cloudy Day) he brings
 them to the Low Valleys, where he feeds
 them with Living Bread and Wine to
 their Souls; and this is that which begets
 a Belief in thy Heart; *For, with the*
Heart a Man Believeth, (when Faith is
 wrought in it) *and with the Tongue, Con-*
feſſion is made unto Salvation, Rom. 10. 10.
 The Operation of True Faith is when
 thou feeleſt Chriſt's Love and Power ſtrip-
 ping thee of thy Old Garment of Sin and
 Filthy Rags, which is thy own Righteouſ-
 neſs received by Tradition, and cometh
 to Cloath thee with Innocency, Purity
 and Holineſs; ſo that now through his
 Blood, who is the Lamb of God, thou art
 Waſhed from the Spots of Uncleanneneſs
 and Natural Corruptions, this thou fin-
 iſheſt by him, who is made manifeſt and
 appointed to that End, to deſtroy the
 works of the Devil, which the works
 of Sin are; then thou comeſt to
 know, the Tongue of the Learned; and
 confeſteſt with it to God's Glory upon
 this precious Salvation: And here thou
 art raiſed up out of that Antichriſtian
 Darkneſs, wherein People are kept by
 the Prince of it, in a falſe Faith; but
 now being made alive to God, through
 the Quickning Spirit, thou art brought

confess, *That Christ Jesus is come into the World, thy Saviour, to save thee from thy Sins*: For this was the Testimony of the Servant of the Lord, *The Life that I live is by Faith in the Son of God.* [Mark] It stood not in Mens Directories, Writings, Forms, or the Works of Men's Hands, which are polluted; but in the Son, in whom is Life, which is Immaculate. And who is that Antichrist? Not he that confesseth not (from the Work of his Heart) that Jesus is come in the flesh: This is that Spirit which we have heard should come, and is now already in the World; therefore saith the Apostle, *Try the Spirits, whether they be of God, or nay*: The Day, and Time, and Spirit of Tryal is witnessed; and in this Spirit and Power, who confess him to be come, and made manifest in their Mortal Body (2 Cor. 4. 11.) unto whom the Gift is not only to Believe, but also to suffer; such are Persecuted, and Imprisoned, and spoiled of their Goods, yea, brought to Death by those who in Words confess him, yet in Works deny him, so are they reprobate concerning the Living Faith, which is that Antichrist the Apostle declares of.

And this Antichristian-power of Darkness in words Falsly is Christendom covered

ver'd with, and will not bring their
 Deeds to the Light, that it may judge
 them: Is it not the same Power and
 Prince of Darkneſs, which rul'd in *Pha-
 roah*, that's gotten up now (in the High
 places of Wickedneſs) who would not
 obey the Lord, though his Honourable
 Servant *Moses* was ſent unto him, for
 that very End, in the Name of the Lord
Jehovah, that he might let *Israel* go, and
 put a Stop to that Cruel Bondage, by
 which he enſlaved them in thoſe days.
 But the Heart of *Pharoah* was hardned
 againſt the Lord, and he grew worſe and
 worſe, notwithstanding the many *Plagues*
 and *Judgments* which were pour'd forth
 from the Lord upon him; but nothing
 would work upon him by reaſon of his
 Blindneſs and Hardneſs of his Heart, till
 the Firſt-Born were ſlain; then, by Death
 the King of Terrors afrighted him, ſo
 that he lets them Travel on; but he and
 his Hoſt being yet alive, his Deſign was
 To Slay them in their Journey: But the
 Almighty knowing how to Deliver
 his own, and to overthrow the Horrid
 and his Rider, and all the Chariots of the
 Wicked, when they came to the ſtrand,
 God appear'd, and *Israel* was deliver'd
 though the Murmurer got up among
 them, and ſaid to meek *Moses*, Why haſt

thou brought us hither to die? were there
 not Graves enough in Egypt? But he,
 whom the Lord had raised up to go be-
 fore them, stills their Murmurings, and
 exhorts them only, *To stand still* (in the
 faith, for they were of the Seed of A-
 braham) *and they should see the Salvation*
of the Lord; so he wrought Miraculously
 for them; and divided the Sea hither and
 thither, that it stood up as Walls on each
 side for *Israel* to pass on dry Land: But
 those who wrought Wickedness against
Israel, and would not let them Sacrifice
 according to God's Appointment, he O-
 verthrew, by bringing the Sea into its
 former course again, that it perform'd its Work
 on his Adversaries, which was a total
 destruction of them. The Consideration
 of this might make Kings and Rulers A-
 wakened, who lay Oppressions and Bon-
 omes to hinder the True *Israelites* of God
 from offering their Sa-
 crifice as God requires it of
 them, in their Peaceable Meet-
 ings together, lest the same
 Horrible, whose Arm is not
 short'n'd, bring the like inevitable Judg-
 e on them; I would only exhort then, *To*
reverence the Son, lest he be Angry, and Em-
 brace him who is the True Light, that
 why he may come to witness him shine in
 F their

*That which
 would bring
 Rulers into a
 good State.*

their Hearts, who would give them the true Knowledge of God, which would Melt them, and Molifie them, which would reduce them out of this *Pharaoah* State, and bring them to love his Commandments, who is the Prince of Peace to his Scepter all must bow, though Multitudes at this day, through the Ignorance of their Minds, and Unbelief of their Hearts, Rebel against him; yet he it is whom Nations must know, who hath said, and will perform it, concerning the Establishment of his Kingdom, which shall never have an End; *Bring before those mine Enemies, that would not that I should Reign over them, that I may subvert them.*

Now we are not as those (who declare this) that look outwardly for the Visible Sword to come to do this; but are that Circumcision made without Hands, who have no Confidence in the Flesh, who Worship God in Spirit and Truth, who have felt him slaying the Enemies within us, even our Lusts and Sins, the Causes of War and Bloodshed; and so Root out the Unbelief, which stood up in Opposition to his Life now raised up in us, so that he hath slain it, who is the Word and Reconcil'd us to the Father in us, by the Vertue of his own Power, that

come no more to live in the Lusts of the
 flesh, but unto him in Spirit, who hath
 taken the Government upon
 his Shoulders, and keeps his
 little Flock therein, to per-
 fect his Praises in Sion, and
 magnifie him in Jerusalem.
 This Sword of the Spirit is
 drawn against the Man of Sin; who are
 on the Lord's side, they take it unto
 them; who are Regenerated and Born
 again, they are the Soldiers of Christ Je-
 sus (who is called in Scripture, *The Cap-
 tain of Salvation*) such come to the help
 of the Lord against the Mighty; *they
 wrestle or Fight not against Flesh and
 blood, to slay the Creature; but against
 Principalities, Powers of Darkness of this
 world, and Spiritual Wickedness, which
 got up in the High Places: When Israel
 revolted, they got into a High Place of
 Wickedness, and caused Aaron to make
 them a Molten Calf, and Worshipped
 it instead of the Living God; saying
 that Golden Image set up, These are
 Gods that brought us forth. What is
 now that God is Displeased with, but
 Revolting from his Light and Spirit,
 and setting up the Inventions of the Brain,
 and the Works of Men's Hands, and that
 Worship, which is an Abomination to*

*What the
 New - Born
 Children of
 God Fight
 with.*

the Lord. So that the Children of the Light, they put on the whole Armour of God, whereby they are able to stand against these Wiles of the Devil; having the Loins of their Minds girt about with Truth; and their Feet Shod with the Preparation of the Gospel of Peace; and the Shield of Faith, which in all Ages Quenched the Fiery Darts of the Devil; so that his Power is brokon down through the Word of God, which is the Sword of the Spirit.

Object. But some Object, Abraham, Moses and Samuel, though they were Prophets yet they used the Visible Sword.

Answer. This was in a Time before the Law, and under the Law, which was added because of Transgression, until the Seed came to be manifest in Flesh, which was Christ, the Everlasting Covenant; whom it was Prophefied by the Prophet Micah, who came to see the Transgressions of Israel, and declare unto them their Sin; in that they built up Sion with Blood, and Jerusalem with Iniquity; and this was their Practice, The Heads thereof Judged for Rewards, the Priests Taught Hire, the Prophets Divined for Money notwithstanding these Abominable Things

they concluded, *None Evil should come
 upon them: But faith the True Prophet,
 who spoke in the Name of the Lord, and
 reached not for Money; In the Last
 days it shall come to pass, That the Moun-
 tain of the House of the Lord shall be Esta-
 blished on the Top of the Mountains, and
 above the Hills; and People shall Flow un-
 to it; and many shall say, Come, and let us
 go up to the Mountain of the Lord, to the
 house of the God of Jacob; for the Lord
 will Teach us of his ways, and we shall walk
 in his Paths: For, the Law shall go forth
 from Zion, and the word of the Lord from
 Jerusalem. He, the Prince of Righteous-
 ness, who was then to come, should Rebuke
 many People and Nations (by his own Spi-
 rit) and they should turn their Swords into
 Plough-Shares, and their Spears into Pru-
 ng-Hooks; so that (in this Dispensation)
 no man should lift up a Sword against
 his brother, neither should they learn War any
 more. This is he of whom
 the Prophets are Witnesses, who was,
 before Abraham was, who is
 the true Vine; and under him we
 are to come to sit, who causes
 the Branches to bring forth Fruits of
 Righteousness, Equity, Peace and Good-
 will towards all Men; whose Command
 is to Peter, Put up thy Sword; for he*

*The Son of
 God, who is
 come, we are
 Witnesses of.*

that Slays with the Sword, by it shall be
 Stain: Which was in the days of his
 Flesh laid down, and continueth unto the
 Generations that follow and obey him
 and they are his True Disciples, who
 obey him. And after his Ascension, to
 some he appeared in the Light, in order
 to their Conversion. As to Paul, he ap-
 peared as a Light shining round about
 him, which wrought Astonishment in
 him, and brought him to the Ground
 till which time he was in a state of ma-
 king Havock outwardly of the Church
 but the Voice was Powerful which called
 unto him, and through Obedience to the
 Heavenly Vision, and Power of God
 not consulting with Flesh and Blood,

*The Minister
 which God
 maketh.*

was Converted to Preach the
 Gospel, and sent unto the
 Gentiles whom God delivered
 him from, to declare unto
 them the Riches of the Father in Christ
 Jesus; when his Eyes were opened by
 him, the Covenant of Light, then he was
 to open their Eyes, in turning them from
 Darkness to Light, from the power of
 Satan, unto the power of God, that they
 might receive the Forgiveness of Sin
 and an Inheritance among them that
 are Sanctified by Faith that is in Christ
 This is the state of the True Ministers

God (not made by the Will of Man) whom the Lord raised up, out of the World, pouring out his Spirit upon them, revealing the Mysteries of the Kingdom of God in them, they being Born again of the Living Word, in this receive the Living Ministry. And the Message of God is in the Light to those who yet remain in Darkness, Captivated by Satan's Power, that they may come to partake of the Glorious Light and Liberty of the Sons of GOD; which Ministry must continue till all come up to the Unity of the Faith, unto a perfect Stature in Christ Jesus, and till the Promise be Accomplished, which is in fulfilling: *The KNOWLEDGE of the LORD shall Cover the Earth, as the Waters the Sea.*

And in this Light we, who are Children of the Day, can bear a Testimony with the Apostle, *That the Weapons of our Warfare are not Carnal, but Spiritual, Mighty in the Spirit through God, to the pulling down of Strong Holds, to bring down every Imagination and High Thought, that exaleth it self against the Knowledge of God, and brings into Captivity every Thought to the Obedience of Christ, (2 Cor. 10.)* For though we walk in the Flesh (or in this Mortal Body) yet we do not

War after the Flesh, but in the Power and Authority of God's Spirit, our Dominion is kept sure, which is the Crown no Man is to take from us.

Moses was the Similitude of the True Messiah, of whom it was said, *Like unto me, of thy Brethren, shall a Prophet be raised; and whomsoever shall Hearken to him, shall Live; and who do not Hearken unto him, and Obey him, shall Die.* Many were the Afflictions of this *Moses* the Man of God, in his days, which he passed through, after he heard the Lord speaking to him in the Bush, which Burned, and did not Consume; betokening *An Unchangeable Holiness was in God who called him, and a Power to preserve beyond Natural Apprehension.* In this Power he sent him to *Pharaoh*, to bring forth the Children of *Israel* out of *Ægypt*; for the Lord had heard their Cry, their Sighs and Groans, and seen their Oppressions. And the Lord was to be made known to *Israel* by his Name, *I Am*, which was the God of *Abraham*, *Isaac* and *Jacob*, which is the Memorial of his Name to all Generations. Many were the Oppositions which *Moses* had, not from *Pharaoh* only, but from *Israel*, to whom he was sent, to bring them out of *Ægypt*; for often did they gain-say him, and would have

have turned back again into *Ægypt*, after
 long Progress, and large Experience of
 the Almighty's Stretched-out Arm against
Pharaoh : Yet they said to *Aaron*, *Make*
us Gods to go before us; as for this Moses,
Like we wot not what's become of him: The
 sense of the Guidings of God's Spiritual
Moses, now given unto Man, may soon
 be lost, when the Heart is hankering
 after the World, and *Ægyptian* Darknes:
 And in this lost Condition they provoked
Aaron to make a Calf, and offer'd Sacri-
 fice unto that Idol, so rejoyced in the
 Works of their own Hands, at which the
 Lord was grieved, and he said, *Let me*
know, that I may Consume them, and I
will make of thee a Great Nation: But
Moses pleaded with the Lord for them,
 as a Faithful Intercessor, saying, *Turn*
thy fierce Wrath from this People, and re-
member the Covenant thou madest to Abra-
ham, and Isaac, &c. and the Lord Re-
 pentd him of the Evil intended to them:
 so *Moses* went where this Idolatrous Sa-
 crifice was, and took the Calf, and Burnt
 it in the Fire, and Ground it to Powder,
 and strowed it upon the Water, and made
 the Children of *Israel* drink of it; here
 was a Bitter Cup given to them after their
 idolatrous Sacrifice, which made them
 so much Rejoyce : In effect Satan thus

works in the Hearts of Backsliders from the Lord, when he draws them from a stedfast Belief in the Son of God, who is lifted up to this End, that whosoever looks up to him shall obtain Salvation through Temptations they meet with in the Wilderness state, for the Tryal of their Faith; and the Buffetings of Satan are known, which, like *Pharaoh*, exercises Cruelty over the poor Soul; not being willing to rest in the Patience, 'till the Deliverer come out of *Sion*, not standing still in the Light, they turn back to their own Imaginations, and close with the Vision of their own Hearts; and in Forgetfulness of the Lord, who hath done something for them, is ready to set up an Image of false Rest and Peace wherein they become Luke-warm in Profession; but God hath said, *He will spue such out of his Mouth*. So it is in my Heart to Exhort you, To Arise out of this state, all People, Kindreds and Nations; which is a state of Darknes and Forgetfulness of the Lord God; and come out of the Works of your own Hands, and the Imaginations of your own Hearts; for this is not your Rest, it's polluted; whatever is set up in the Heart, which is not proceeding from the Father of Lights, and of his Workman

shin

ship, must be thrown down and burnt
 by the Word, which is Christ the Light,
 and he will beat it to Powder, as thou
 art willing to give up to him, even all
 thy Sins, and Idolatrous Sacrifices; and
 thy Rejoycing which hath not been in the
 Truth, must be turned into Mourning;
 and a Bitter Cup drunk, which is the Re-
 ward of Sin to every one that hath de-
 lighted therein. Let not any think to
 Cover themselves with a Vail of Self-
 Righteousness; for the Lord is breaking
 through all that Nature of Transgression;
 and nothing he is pleased with, but what
 is in and through that Faith which pu-
 rifieth the Heart.

To this *Moses* was the Law given to
Israel, after their Return out of *Ægypt*;
 in the Third Month they came to the
 Wilderness of *Sinai*, and the Lord said
 to them, *Ye have seen what I have done to*
the Egyptians, and how I bare you on
Eagles Wings, and brought you unto my
self; if ye will now obey my Voice, ye shall
be a Peculiar Treasure unto me, above all
People; for all the Earth is mine, and ye
shall be unto me a Kingdom of Priests, and
a Holy Nation. And on the third day
 the Lord appeared, and there were Thun-
 derings, and Lightening, and a Thick
 Cloud, and the Voice of the Trumpet so
 exceeding

exceeding Loud that all the People Trembled; and whosoever touched the Mount which the Lord descended upon in Fire and Smoke, as the Smoke of a Furnace should surely be put to Death; if so much as a Beast toucheth it, it should Die; so Terrible was the Lord in that Dispensation, that his Power might be known unto the Children of Men: So that *Moses*, who was admitted to hear the Lord speak, were the Commands given forth, which stood unto all Generations with their several States and Ordinances to remain till the Seed came, which is *Christ, made manifest in Flesh*; who came not to Violate but to Fulfil it, he being the End of the Law, for Righteousness sake, to all them that believe: *For, where the Law could not do, in that it was Weak through the Flesh, God sending his own Son in the Likeness of Sinful Flesh, for Sin Condemned Sin in the Flesh, that the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit.*

The Light is come, the Prince of Peace who finisheth Transgression (which the Law was added because of,) and bringeth in the Everlasting Righteousness to us who believe in him. These Laws are Recorded at large, to every Eye who

reads the Scriptures, and were given to Israel, his own Peculiar People; the Law was graven in Stone, and to be read by the Priests often; and Obeying the Voice of God, and doing them, Life and Blessings were promised, in Disobeying them was the Curse to come upon them in all things; for the Lord said unto them in those days, *This Commandment that I give unto thee is not hid from thee, that thou needst say, Who shall go up to Heaven, and bring it to us, that we may hear it? neither is it beyond the Sea, to say, Who shall go over the Sea for us, to bring it to us, that we may hear it? but it is nigh thee, in thy Mouth and in thy Heart, that thou mayst do it: I call Heaven and Earth to witness against you, That I have set before you Life and Death, Blessings and Cursings, therefore chuse Life, that thou and thy Seed may live, and love the Lord thy God, and obey his Voice, that thou mayst cleave unto him; for he is thy Life, and the length of thy Days, Deut. 30. 11, &c.*

So the Lord took Pleasure (in those Days) in them that feared him, and in those that hoped in his Mercy; he made their Borders Peace, and filled them with the Finest of the Wheat; he sent forth his Commandment upon Earth, and his Word

Word run very swiftly, yea, the Word of the Lord that melted them; he caused his Wind to blow, and the Waters to flow; he hath not dealt so with any Nation: His Love, Wonderful Power, and Care has been made known to this his *Israel*, who if they came into the Land, which the Lord their God gave them, to possess it, *One, whom the Lord should chuse, they were to set over them, as King one from among their Brethren, who should not cause the People to return back again to Egypt, who should not multiply Horses neither should he multiply Wives to Himself, that his Heart turn not away* (Deut. 17. 15, 16, &c.) but this was the Ruine of Solomon, who had Seven Hundred Wives, and Three Hundred Concubines and these turned away his Heart from the Lord (1 Kings 11. 3.) *neither shall he greatly multiply unto Himself Silver and*

A KING
which the
Lord chu-
seth is Ac-
ceptable
unto him.

Gold; but when he sitteth up on the Throne of his Kingdom he shall write him a Copy of the Laws, and read therein all the Days of his Life, that he may learn to Fear the Lord his God to this End, That his Heart be not Lifted Up above his Brethren, neither turn aside from the Commandment to the Right hand or to the Left; that he may prolong his

Day

Days in his Kingdom, and his Children in the midst of Israel.

Neither were they to suffer in this Promised Land, any that used Divination, or an Observer of Times, or an Inchanter, or a Witch, &c. for all these things are an Abomination to the Lord; and because of these things the Lord drove out the Nations which used them, from before them: But unto *Israel* he said, *Thou shalt be Perfect with the Lord thy God.*

And there were Good Kings in *Israel*, who walked before the Lord with a Perfect Heart, according to the Law of their God; as *Hezekiah*, *David*, and others: And they had Judges set over them, who were Faithful Men, Fearing God, and Hating Covetousness; as *Joshua*, *David*, and others, *Gideon* and *Barak*, *Jephtha* and *Samuel*; who subdued Kingdoms, and broke down the Idolatrous Places of the Wicked Kings, put away that which was an Abomination to the Lord from before them; so they wrought Righteousness, obtain'd Promises, and stopt the Mouths of Lyons; and this was in a Faithful Obedience to the Law of their God, which he had given them the Promise of: The Promise is to those that wait for it, *That Rulers, Judges and Councillors shall be restored as at the Beginning; then shalt Judgment*

Judgment run down like a Stream, and Righteousness like a River.

And this Law of God, wherein they were to Worship, Fear and Serve him, was in *Daniel, Shadrach, Meshach and Abednego*; for abiding in this Law of their God, and serving him in it, they came to Suffer under Wicked Heathen Kings: In which something is observable, 1st, *Through the Ignorance of the Righteous Law given to Israel, they set up an Image of their own Devising, in the Plain of Dura, in the Province of Babylon.* And 2^{dly}, *The Decree was made at what time they heard the Sound of the Cornet, Flute, Harp, &c. they were to Fall Down, and Worship the Golden Image.* 3^{dly}, *They Who did not observe this, were to be cast into a Burning Fiery Furnace.*

Now when this Decree was made, there were certain *Caldeans* who became Informers against the *Jews*, the Ancient People of God, who kept the Law of their God, and Revolted not from his Statutes. These *Caldeans*, through Enmity to the People of God, spoke to the King in a Flattering Way, and said, *Dan. 3. 8. O King, live for ever; Hast thou not made a Decree, That every Man, at the sound of the Cornet, and all kinds of Musick shall Fall Down and Worship the Golden Image*

and image set up; but here- are some amongst
 s; who regard thee not, and serve not
 hey by Gods, neither worship that which thou
 im, hast set up. At which the King was En-
 and aged, and these People were brought be-
 y of fore him; and they feared not the Wrath
 hey of the King: Here the Faith of *Abraham*
 hen and *Moses* wrought in them, and made
 rva- them Valiant; so that with an Innocent
 the spirit they could say, *The God whom we*
 t up serve is able to Deliver us from the Burn-
 the ing Fiery Furnace; but if not, be it known
 aby- unto thee, O King, we will not serve thy
 made gods, nor worship the Image thou hast set
 the up. So in a Miraculous Manner, God
 e brought for their preservation. Present-
 age- ly after, the King was astonished, and he
 were said unto his Councillors, *Did not we cast*
 ace. three Men into the Fire? Lo, I see Four
 here men walking in the Fire, and they have no
 nfor hurt, and the form of the Fourth is like
 Peo- the Son of God: Then he called these
 their servants of the Lord forth, and he Bles-
 utes- sed the God of *Shadrach, Meshach and A-*
 o the dnegio, when he was Convinced of their
 in innocency; and said, *God hath sent his*
 8. g- angel to Deliver his Servants, who trusted
 mad- Him.

And *Daniel* for continuing in Prayer
 found Praises to his God, with his Face to-
 usick- wards *Jerusalem*, which the Children of
 holde- Captivity were to do (outwardly)
 Imag- accord-

according to the Desire of *Solomon* (in a Time when he stood in his Integrity) this being contrary to the Decree of *Darius* : yet according to the Law, Mind and Will of his God, for this Good Action he was cast into the Lyons Den. But the Lord sent his Angels, and shut the Mouth of the Lyons, that no manner of Hurt was found upon him, because he believed in God. And what became of these Informers? By the same King, when he saw *Daniel's* Integrity, and the Unjustness of his own Act or Decree, he caused them, their Wives and Children to be cast into the Den; and the Lyons had Mastery over them, and brake their Bones in pieces, before ever they came at the Bottom: This was because of their Wickedness and Envy against the Righteous. Then the King made a Decree, *That in every Dominion of his, Men should Tremble and Fear before the God of Daniel* who is the God of his People to this Day who has Judgments in store for the Wicked Informers, and Envious Persons, against the Righteous Seed at this day.

These Children, notwithstanding the Land of their Captivity, God wrought Wonders for them, and exalted them above the sight of the Princes in those days so God's Power did arise with his own

Seed, to the Confounding the Mighty in
this Generation.

And in the Days of King *Abashuerus*
did the Lord appear for *Mordecai*; who
was of the *Jews* Children, of the same
Captivity, which *Nebuchadnezar* King
of *Babylon* had carried away: Now though
the King had been Destroyed by *Bigthana*
and *Terefh*, the King's Chamberlains,
had not *Mordecai* prevented it; yet after
the King takes an Information from *Ha-*
man, who was at that time Advanced a-
bove all the Princes that were with him
(*Esther* 3. 1.) and this was the Pride of
Haman, That nothing would please, ex-
cept *Mordecai* bowed to him, and did him
Reverence, according to the King's Com-
mand; therefore *Haman* had no way to
avenge himself, but to inform the King
of those People that were scattered abroad
in the Provinces of his Kingdom, who
were of *Mordecai's* Profession; and said,
Their Laws and Manners were divers from
all People, and that they kept not the King's
Law; therefore it was not for the King's
Profit to suffer them. Wicked People al-
ways had a Lye to bring to pass their
own Advantages; for the Seed of the
Jews were the King's best Friends, though
they were thus inform'd against. But
Haman got an Act, to get them destroy'd,
upon

upon Pretence of giving Money to the King; which is the Ground of Unreasonable and Wicked Acts of Men in these days; when neither the King nor the Country are at all Enriched by it, no more than they were here. But after the Decree was made, the Posts were hastened by the King's Commandment into all the Provinces, which were One Hundred Twenty Seven Provinces; To Destroy, to Kill, to cause to Perish all the *Jews*, both Young and Old in one Day, which was to be upon the 13th Day of the 12th Month, and to take the Spoil of them for a Prey; but the City *Shushan* where the King had his Palace, were Grieved at this Act: Where the least Love of God is, it would not have the Neighbour Destroy'd, though not come up to the same Profession. Now *Mordecai*, the Chief of the *Jews*, which *Haman* struck at, came before the King's Gate, Clothed with Sackcloth, and many others of them, in their several Provinces, came to Mourn in Sackcloth; so that the Wicked Intention came to be made known to the Queen, to whom the King held out his Golden Scepter, that was in his Hand, and she touched the top of the Scepter (in Token of the great Request she had to him) for her Request

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was, *For the Disannulling the Wicked and Treacherous Decree, gone out against Mordecai her Uncle, and the rest of the Jews, Small and Great; which he granted, and Reversed the A&t; and question'd, Why any Man durst presume in his Heart to do so?* He who turns the Hearts of Kings as the Rivers of Water, can quickly cause to be changed the Wicked Decrees of Man; his Children had always cause to call him, *God over All, Blessed for ever.* To this Proud Informer, *Haman*, was hanged, with all his Sons, on the Gallows which he had prepared for Upright-hearted *Mordecai*; after which time the People had Power over their Enemies, Rest and Peace from them: And these, who in those days were accounted as sheep for the Slaughter, after that, had Light and Gladness, and Joy and Salvation; and the City *Shushan* Rejoyced, *Eth. 8. 15, 16.* Thus the Lord did again rise for an Innocent People; and brought them (even the Proud an Arrogant) under the Woe, who dealt Treacherously, and was not dealt Treacherously with; so that the Lord is Just in all his Dealings.

And in the fourth Place, we find, rather than this Work of Wicked Information, should not be carried on, the
Priests

Priests in those days got into that Place and inform'd against the People of God as thou may'st read one Instance in *Amos*.

Amaziah the High-Priest informed the King of poor *Amos*, the Herdsman, because he had received a Word from the Lord; in which he had Power given to shew and declare unto *Israel* their Transgression, and call them to Repentance two years before the Earthquake (for whom the Lord hath spoken, how can they but Prophecie, and Declare forth his Mind) he said, *The Lord will Roar from Zion, and utter his Voice from Jerusalem, and the Habitations of the Shepherds shall Mourn, and the Top of Carmel shall Wither.* Is it not so now? It was a time wherein they left off Righteousness in the Earth, their Treading was upon the Poor, and they Sold them for Silver, and the Need for a Pair of Shooes: But the Lord said *He would Arise against the House of Jeroboam, for these Wickednesses.* So *Amaziah* informed *Jeroboam* of these things and he said (concerning *Amos*) *The Lord is not able to bear all these words; therefore* (saith he) *Flee to the Land of Judah and Prophecie there; but come not to Bethel, for 'tis the King's Chappel.* Ant
christian Ministers always seek to keep Rulers in Darknes.

And have we not too many Priests of
Amaziah's Spirit in these days, who Cry
 the Rulers against the Little Prophets
 and Servants, whom the Lord has sent to
 declare against Sin and Transgression;
 and say in effect, *The Land is not able to*
bear their words; but this is a Lye in the
 mouth of Antichrist; therefore they tell
Israel of a False Burden, and would
 have them Banished into another Coun-
 try, or Imprisoned, who speak Truth,
 this *Amaziah* would have had *Amos*?
 what was his Portion for this his
 Work? His Wife became an Harlot in the
 City, his Children Fell by the Sword, and
 himself cut off in a Poluted Land.

And may it not be said, as it was of
Israel, in Lamentation now of *England*?
 Thy Breach is Great, like the Sea; who
 can Heal thee? Thy Prophets have seen
 vain and Foolish Things for thee, but
 have not Discover'd thine Iniquity, to
 turn away thy Captivity; but have seen
 for thee False Burdens, and Causes of Ba-
 nishment: For it's the Light of Christ
 Jesus that discovers Iniquity, and brings
 out of that Captivity: And it's the Do-
 ctrine of Darknes, that calls the Word
 of the Lord, *A Burden not to be born*;
 and it's like the Envy of *Cain*, *That*
would have People Banished, Imprisoned,
and

and Put to Death, because their Sacrifice is Accepted, when theirs, who is full of Wrath and Corruption, is Rejected.

let all Dread and Fear the Living God that strengthens the Spoiled against the Strong, so that the Spoiled may conquer against the Fortrefs; the Lord is his Name.

And *England's* People is Warned from the Lord God, least the same Transgressions being found in them, which were many days past, except they speedily Repent the same Judgments may come upon them for the Lord will not Pity, neither will his Eye Spare him that goeth on in his Sins, and minds not the secret Reproof of God's Spirit in him, which would Redeem out of the Fall, up to Jesus, who never Fell.

And it's to be observed, some of the Informers were of that Country and Stock which the Devil set on work to take away all the Goods or Cattel of *Job* in one day (as some in our Generation have done) for 'tis said, the *Caldeans* and *Sabeans* did that Work; and this was to try the Faith and Integrity of *Job*; and in this he stood Patiently, a faithful Pattern to Generations to come, that they may not Sin who are on the Lord's Side and tryed in these things, as he did not

neither

neither be offended in Christ Jesus, be-
 cause of Persecution arising for his
 Word: But *Job* stood as a Pillar in those
 Trials, wherefore it's said to the Godly, *Re-*
member Job in all his Afflictions, how the Lord
supported him; though he was Tempted
 by a Foolish Woman, *To Curse God, and*
die; yet God had a secret Hand working
 in *Job*, and bearing him up; so that his
 latter end, even as to outward things,
 was more than his Beginning. If the
Caldeans and Informers of our Times
 were persuaded, that the Lord would
 deal thus with all his People in a measure
 of his free Love, as he dealt with *Job*,
 and make their Reward as bitter, as he
 hath done to all such Evil Instruments,
 at ever we read on in days past; it
 would Astonish them for their own sakes:
 and through Envy and want of Love to
 his People, they would not busie them-
 selves in these Matters: For our God is
 seen in the Light of his Glory, to scat-
 ter the Heathen that know him not.

Obj. *But Solomon built a Temple* (does
 any object) *according to the Command-*
ment of the Lord; and still we have a *Tem-*
ple Church, wherein God is said to dwell,
 we are to *Worship* him there; so it's
 said *because you come not to the Church, but*
 deny

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deny the Ordinances, therefore these Acts are made against you.

Answ. We grant, *Solomon* built a Temple, and that by the Commandment of the Lord, which was in the days of the Law given by *Moses*, wherein were many Ceremonies commanded also; and these great things, which are yet stood upon in Imitation, as not only the Temple, but Tythes, and Circumcision, which stood in their place well and good, according to the Command of the Lord, which things were in the First Covenant fixed for its Time and Season: Now the Lord alters not, nor his Love and Power alters not in Man, if he keep to it; yet it's in the Lord's Power, to change Times and Seasons, Covenants, Temple, Tythes, Circumcision, which outwardly have been observed in the Shaddow, inwardly fulfilled and ended in the Substance and Mystery, by the Spirit and Truth, where outward things Perish and Decay; but who is the Life and Light, who came to the End these things, never Decays; who is the Everlasting Word, the Head of the Church, which is not a Temple made with Hands, which was good in its time, but the Lord found fault with them, this House, which was once a House of Prayer.

Prayer, they had made a Den of Thieves, and it came to be filled with Buyers and Sellers, which Christ the Word Whipt out: So he that is greater than the Temple said, *Behold, it is left unto you Desolate*; they Rebelled against him, and vexed his Holy Spirit; excepting a Little Remnant, they were become as Sodom, and made like unto Gomorah; then the Lord said unto them, *To what purpose is the Multitude of your Sacrifices, when ye come to appear before me? who hath required this at your hands, to tread my Courts?* (which was the Temple) *though you spread forth your hands, I will hide mine Eyes from you; when ye make many Prayers, I will not hear, your hands are full of Blood:* So he calls upon them by his Spirit in the Prophet, that they might come to Wash, and be made Clean; but their going to the Temple with polluted Hearts would not bring them to) but this is that which would do the work (Isa. i. 16.) *Cease from Evil, then learn to do Well, Seek Judgment, relieve the Oppressed, &c.* in which Work of doing Well, they might come to witness this good Effect, *Though their Sins be as Scarlet, they should be as White as Snow; though they were Red as Crimson, yet they should be as Wool:* For, 'tis in God's

Power to blot out the Greatest Transgression, as the Least, on True Repentance; through Faith the Mountains are brought down, as easie as the Little Hills.

And it's further declared, though Solomon built an House; yet saith the Lord (when he was wearied with their Sacrifices) *Heaven is my Throne, and Earth my Foot-Stool, where is the House that I build unto me, or the Place of my Rest for all these things have mine Hands made and all these things have been; But to this Man will I now look, to him that is Poor and of a Contrite Spirit, and Trembleth at my Word, Isa. 66. 1.*

And Stephen, the Man of God, for bearing Testimony to this, was Stoned to Death; who said, *God that made the World, dwelleth not in Temples made with Hands, neither is Worshipped with Men's*

The Change from the outward Temple witnessed by Christians.

Hands (as saith Paul) though he needed any thing seeing he giveth to all Life and Breath, and all things at this End, that in his Spirit they should feel the Lord, if happily through Diligence, they might come to feel after him. And this is that which God loves, To wait in his Spirit, and inwardly to have a feeling of his Presence

which

which does Good unto the Soul; and through Obedience to the Spirit, the Soul of Man and Woman becomes purified; then is the Temple of God known, made without hands, where God dwelleth, *which temple ye are*, saith the Apostle, *1 Thes. 1.* so that the Church of God, which is God, we are come to witness, all that are made Living Stones of this Spiritual Building.

And your Churches, falsely so called, we cannot own, nor come to joyn with a worship set up in the Will of

Man: and we are perswaded, through the Good Knowledge of God the Father has given us

*The Cause of
Steeple-house
Buildings.*

Christ Jesus, they were never Com-
manded by God, but have been Erected
through the Pretended Piety, Superstiti-
ous Devotion, and Supremacy of the
Popes and Apostatized Christians in days
past, who had lost the sense of the Power-
In-dwelling of God in them, so turn-
ing into the Form of things without, which
made them Barren, and Destitute of the
Living Power.

The Circumcision, which was in its
Place Commanded, and Observed in its
time (for, in those days, he that was
not, should be cut off) was Abolished by
whose Coming was not after the

Law of a Carnal Commandment, but after the Power of an Endless Life ; so that which was a Figure of the Inward, where he who was the Substance, a Minister of the Circumcision made without Hands

The Circumcision in Spirit witnessed.

was come, the End of the Form comes to be Witnessed and the Children of God were (in the Primitive Church) they are still Witnesses of the Circumcision made without Hands, who Worship God in Spirit and in Truth, and have Confidence in the Flesh ; and we feel him, the Love of the Father, who come a Minister of this Circumcision, for the Truth of God, to confirm the Promises to us, made unto the Fathers (Rom. 15.) which are many precious Promises fulfilled in our Hearts, and poured in our Souls, which constrains us to Glorify God ; for, in and through his Power operating in us, we feel the putting off the Body of Sins of the Flesh, by the Circumcision of Christ.

But as touching the Outward Circumcision, the Apostle declared against it, a thing Abolished ; saying, *Neither Circumcision, nor Uncircumcision, avail anything ; but a New Creature.* So Examine your selves, whose desires are after a Heavenly Country, whether this lea

not to become a New Creature, even the Life, Power and Spirit, which gives to feel a putting off the Body of the Sins of the Flesh.

And if some of the World's Teachers should be so Blind as plead for Children's Baptism (one of your Ordinances) from Circumcision, as a Seal of Righteousness, because *Abraham* received it so. Now *Abraham* had a Ground for it, because it was Commanded by God: But you have no Ground for your said Baptism, because never Commanded by God; so your Practice is Groundless. *John* indeed did Baptize with Water, but one Greater than *John*, Baptizeth with Fire, and the Holy Ghost; the first, did Decrease, and come to an End; the second, Encreased, and continues still Well-pleasing to God: So it's that Baptism which is in the Spirit that availeth. All who are first Taught in the Light to believe in God, through continuing in the Faith, they are certainly washt in the River of God's Judgments, and the Fire of the Holy Ghost burns up the Sin and Iniquity; so that a New Name comes to be written in the Inward Parts, which no Man knows but he that hath it: In this Man and Woman being Baptized into Christ, puts

What the
true Baptism
is.

on Christ, and walks as having Christ for an Example; this is the Estate of a True Christian, and the Effect of True Baptism.

Tythes, which were Commanded by God to be the Portion of *Levi*, for his Work in that Priesthood, for which he had a Law and Statute; and out of that Portion were the Fatherless and Widows provided for, that there should not be a Begger in *Israel*: This was good Order. But in process of Time, the Lord was put to Complain of them; and sent the Prophet *Malachi* to let them know, they were departed out of the Way, they caused many to stumble at the Law, they had Corrupted the Covenant of *Levi*; therefore saith the Lord, *I also will make you Contemptible and Base before all People, because ye have not kept my ways.*

So this Priesthood, wherein the Law and Statute of Tythes was, by reason of the Weakness and Unprofitableness of it must be Changed; for the Covenant of Life, which was to Abide and Continue sprung out of *Judah*, of which *Moses* spake nothing concerning Priesthood, neither of Tythes, which only appertain to *Levi*: So this Priesthood being Changed, there is of Necessity a Change also of the Law.

But

But there are many Builders, and faithful Workmen of God, that have efficiently broken the Horns of this Idol, at it Hangs but (as I may say) by permission of the Geometrical Pin of a Law, set up by Man; and though many see the Evil of it, yet the Iron and Clay leaves together, till the Stone, cut out the Mountain without Hands, dash all pieces that leads not to the Righteousness of the Father: For that which is without a Good Foundation, Christ the Power of God, will Overturn; and what changed by his Power, brings Loss to one that's gathered into Covenant with

Though *Abram* gave the Tenth of the Spoil to *Melchizedeck*, upon his Return from the Slaughter of *Chedorlaomer*, as a free-will Offering: How stands this equivalent with the generality of the Priest's practice in this Nation? who instead of bringing forth Bread and Wine to *Abram's* Seed, they Sue them at Law, and put them in Prison, because for Conscience sake they cannot give the Tenth of their hard Labours, which they pass through to procure a little Food and Raiment for themselves; which is not such as *Abraham's* Spoil and Riches was, which he obtained in that Fight. But a greater than *Abraham* is come, by whom

these things are Changed, who ended the

Tythes come to an End. Priesthood and Tythes, who
Ends the Wars, who hath

Subdued our Enemies, who
hath Overcome the Powers of Darknes
and hath made us more than Conquerors
through him that loved us. And a Greater
than that *Melchizedeck* is come, whose
Flesh is Meat indeed, and whose Blood
Drink indeed, and hath set it forth, and
given it unto us; and it's to him, the
High Priest of our Profession, we give
in a Willing Subjection to his Will; and
account all but as Dung and Dross
in comparifon of his Love, which is Endles
This is our God, who is arifen in Glo
and Power, according to his Promise
and he hath said, *Yet once more I will
Shake, not the Earth only, but Heaven
also*; which word, *once more*, signifies
the removing of those things that are shak
ken, as of things that are made; that
those things which cannot be shaken, may
remain. What is Heaven, like as to
Visible Shew, the Form of Godliness
Forms of Worship, but not in the Power
That is Heaven where Christ sits: For
God is Shaking the Sandy Foundations
those Heavens which are of Men's mak
king, that that which ariseth in the
ly Seed, in the Power, which cannot
shaken, may remain.

And what is the Depth of your Bread and Wine, you so much look upon to be an Ordinance? Do you think we, who are come to suffer such Reproaches and Hardships for denying such things, have not Waded so deep as to know the Depth of it; and to know, whether it stands upon any good Foundation, as you now use it? Do you think we are Deluded, or might any thing that appertains to the blood of the Covenant, because we do not use those things (that Peril with Using) at the Commands and Traditions of Men? Come to God's Witness, and be better perswaded, I beseech you; and be not so Rugged to your Fellow-Creatures, who cannot for Conscience-sake joyn to what we have not inwardly received of God, nor to an Idol, nor Fall Down to any thing, but what is substantial, and God appointed for his own Worship. Christ Jesus, who came to do the Will of his Father, and to lay down his Body, who also had Power to take it up again, which was Offered for the Sins of the whole World, by which One Offering he perfected for ever those that are Sanctified; whom he Sanctified, them he also glorified: Did not he take Bread, and broke it to his Disciples; and unto them, *Take, Eat, this is my Body; so often*

as ye do this, ye shew forth the Lord's
Death, till he come : In like manner he took
 the Cup, &c. What Command was here,
 or Establisht Ordinance for continuing to
 Generations? or, Was this given to any
 People by him, but to those Disciples
 who followed him in the Regeneration
 Which was not imposed as an Ever-con-
 tinuing Command, but left to their Free-
 dom; as to Time [*SO OFTEN as ye*
do this, Ye shew forth the Lord's Death
 Limited till he come; which Coming
 was fulfilled to those Disciples not long
 after; whose Appearance was in Power
 unto them, filling them with the Holy
 Ghost, according to his Promise; who
 said, *It's Expedient that I go away; for*
I go not away, the Comforter will not come
but I will send him unto you, who is the
Comforter, the Spirit of Truth; he shall
bring all things to your Remembrance, and
guide into all Truth; (then outward Bread
 and Wine, the Token of Remembrance
 ceased, as to the Force of any Command
 or Necessity of it.) So the End of the
 Typical Thing, which was to keep them
 in Remembrance of his Death, was ful-
 filled in his second Appearance, whereb
 he fill'd them with his Spirit, and the
 were more Endued with Power than for-
 merly; so they came, though many,

one Bread, which is one Life, their
 Life one in Christ Jesus, who is the Li-
 ving Bread. So the Bread, which they
 broke, it was the Body; and the Cup,
 which they blest, it was the Blood, which
 was not seen with a Carnal Eye, they
 being gather'd into the Spiritual Fellow-
 ship, which is wrought in the Light,
 they were made Partakers of the Divine
 Nature.

And this was not with Eating and
 Drinking Perishing Bread and Wine,
 which only Nourishes the Mortal Part;
 the Immortal Soul these cannot feed; but
 it was in Eating and Drinking the Flesh
 and Blood of Christ, which is a Hard
 saying to the World, and all that stand
 in their own Wisdom and Reasonings are
 ready to go back with the *Jews* from
 Christ at it: But unto them that can re-
 ceive him he saith, *The Flesh profiteth*
nothing (so we can say, Bread and Wine
 profiteth nothing; nay, it's used to the
 Hurt and Deceiving of the Soul, in that
 manner of using it, out of its place) *but*
the Spirit is Life, which is Profitable; the
Words that I speak unto you (saith Christ)
they are Spirit, and they are Life. So the
 Ordinance of Christ in Spirit, which
 gives Life, and Comfort, and Stability
 to the Soul, which is the Living Bread,
 and

and the Wine, promised to be drunk New
in the Kingdom, we are made Witnesse
of; Glory be to God over all.

*And he that Eateth and
1 Cor. 11. Drinketh of this Cup and
28, 29; 30. Bread Unworthily, Eateth and*

*Drinketh Damnation to himself, not Dis-
cerning the Lord's Body. Come, let's
try a little further; Who it is that Dis-
cerns this Body, and with what Eye
Can it be those, whose Teachers and
People hold it for Doctrine, To Live in
Sin term of Life, are Miserable Sinners.
Are not such Dead? And who came
Christ to Quicken, but those who were
Dead in Trespases and Sins? and they
who are quickened by him, are then Dead
to Sin, but Alive to Righteousness: Then
it is those who are made Alive, and Live
in the Light, that not only are Worthy
Partakers of this Body, but, with the
Eye which God hath opened in them
they discern the Preciousness of it. But
you that are dead in Trespases and Sins
how can you feed on this Body? Can
Dead Man Eat? Can one Discern Colour
in a Dark Night? Do you not know
there is a Body of Sin, as there is a Body
of Righteousness? You that are in Dark-
ness, and will not come to the Light
how can you Discern betwixt these Bo-*

dies

dies? Are you not as like to Feed (with your Bread and Wine) on the Body of Sin (Forbidden Fruit) as on the Body of Christ, or his Righteousness? let that which is manifestly brought forth in you testify, either with or against you. For the Apostle saith, *For want of a discerning of this Body, many are Weak and Sickly among you, and many Sleep.* Now Examine, Is it not so with all the World, who set up this Ordinance, in Eating and Drinking of it? Are ye not still Weak, not Feeling any Living Strength and Power over Iniquity? Sick with Sin, so that most are ready to say, *There is no Health in you?* And do you not Sleep in this Sickness, Die in it, never coming to Believe in the Light, you Die in your Sins.

But now, all who have Tasted of the Abundance of this Heavenly Glory and Vertue in Christ, the Lamb, offer'd up without Spot, our Love and Labour extends. That you all who seek for a Breast, and find it not in your Carnal Ordinances (neither ever shall, whilst you seek the Living among the Dead) may arise out of your Old Form, and Shadowy Inventions; and come to him, who is the Light of the World, who, believing in him, will give you Life, and open the Breasts of his Consolation unto you; so shall

shall your Souls receive Living Nourishment, with us, who wait on him, having made us Witnesses of his Glory, to bear a Testimony, That of his Fulness there is no End.

*Baptism and
Supper of the
Lord Witness-
ed.*

So that Baptism which purges from the Dross, and Empties the Heart of Corruption, which is the Answer from God of a Good Conscience, this through Grace we are Witnesses of, which makes us capable of receiving that Living Bread and Wine promised, which gives us Life and Strength to do the Will of the Father; our Hearts being opened by his Power, *Christ comes to Sup with us, and we with him.*

Therefore all People, High and Low, Rich and Poor, my Exhortation is to you, who have any secret Desires after the Lord, which many have I know, yet at this day are cover'd with a Cloud, and stick in Forms and Fruitless Professions; and it's not for want of the Love of a Heavenly Father, who would draw you; but it's too much joyning with that which is pleasant in your Natural Apprehensions that Captivates your Souls in the Bonds of Satan (*Titus 2. 11, 12.*) so that it must be the Appearance of Grace in your Inward Parts wherein Help lies

in which God waits to be Gracious, and
 to set you Free. Oh! slight not so great
 salvation, as is reached forth unto you
 through the Free Love of God; and be-
 ware, lest any Man spoil you through
 philosophy, or Vain Deceit, after the
 traditions of Men, after the Rudiments
 of the World, and not after Christ; for
 in him dwelleth all the Fulness of the
 Godhead bodily; whatever you run af-
 ter, and joyn not to him, whose Love
 and Power is manifest in the Inward
 parts, your Hearts are Empty of the Di-
 vine Fulness, and you are as a People
 spoiled with the Cunning Craft and De-
 ceits of Men. Therefore come to him,
 who is the Life, Christ Jesus, the Light
 of the World, that you may feel him in-
 wardly Quickening of you, and Raising
 you out of Death, Sins and Trespases;
 and know him Blotting out the Hand-
 writing of Ordinances, which is contrary
 to us; his Power taking it out of the way,
 nailing it to his Cross, *which slays the*
enmity, and Reconciles unto the Father,
Eph. 2. 16, 17. And through this
 Word, wherein is Life, is Peace Preached
 to the Soul, not only of those who are
 near, but those who are afar off, as they
 come to Embrace it. *And if ye be Dead*
unto Christ from the Rudiments of the
World,

World, why (as though living in the World) are ye subject to *Ordinances*? Why are ye subject to the *Ordinances* of Men; as, *Infants Baptism*, *Bread and Wine* (as term'd a *Sacrament*) and the like *Outward Ordinances*? The Counsel of God is, *Touch not, Taste not, Hand not these things, which all Perish with the Using, being after the Commandments and Doctrines of Men*: These indeed have shew of Wisdom in Will-worship, and vainly puffs up the *Fleshly Mind*; but this is not a holding the Head, which is Christ; in whom all the Body by Joynt and Bands, having Nourishment Ministered, the whole Members are knit together, and encrease with the *Encrease of God*. So this which gathers out of Death out of a *perishing State*, and Redeems us to the Life, is of more Value to us (who come to find the Preciousness of it) than all the World, with its *Ordinances*.

Obj. But some may Object, *Seeing we Deny our Ordinances, and way of Worship, what is yours? and what is your Worship?*

Ans. We whom the World in Scripture call *Quakers*, all who are born again of the Incorruptible Seed, are taught of God, to Obey and Follow him in his *Ordinances*.

Ordinances; and the Principle of Life
 which we bear Testimony unto, by
 which he has call'd us out of Darknes,
 Sin and Iniquity, into the Glorious Li-
 berty of the Sons of God, is that which
 was with the Father in the
 Beginning, his Living Word, *Our Princi-*
 which is Light, and gives *ple and Foun-*
 Light to every Man that *dation-*
 comes into the World: This is that Foun-
 dation laid in *Sion*, which none other
 can lay, on which we are built; in which
 Believing, and Abiding, we come to ob-
 tain Redemption, *viz. The Salvation of*
our Souls: This is that Root of *Jesse*
 which stands for an Ensign; to it shall
 the People seek, and his Rest shall be Glo-
 rious: This is he in whom is all the Com-
 fort, Peace and Satisfaction to the Soul:
 The Gift of God: The Covenant of Life:
 The Rock of Ages: The Shepherd and
 Bishop of the Soul: The True Vine, who
 makes every Branch Fruitful that dwells
 in him: The Captain of our Salvation,
 who has trodden out the Path Way of
 sufferings for us; who leads us by his
 power, and not any that love and follow
 him shall faint in the Way: The Beloved
 Son of God, whom he sent into the
 World, *that whosoever believes in him*
should not Perish. This is that Life, Foun-
 dation

dation and Principle which we own, in whom all that's Good is manifest; and he leads us in the Way of his Living Ordinances, or to Obey him in what he requireth of us; and it is, *First, To do Justly. 2. To love Mercy. 3. To walk Humbly with our God. 4. To Deny our selves and take up his Crofs. 5. To love him and keep his Commands, which Commandment gives Light, and is as a Lamp to guide our feet in the way of Holiness.*

And this is the Ordinance and Statute from the Lord God, who is but one Lord which extends unto Generations, and to be observed by his People for ever. *i. e. Thou shalt love the Lord thy God with all thine Heart, with all thy Soul, and with all thy Might; and these things which I command thee, thou shalt teach them diligently to thy Children; thou shalt talk of them when thou liest down, and when thou risest up; then will the Lord love thee, and bless thee; yea, he will make thee a Blessing above all People, Deut. 6.*

Now let's Examine, who it was that kept not these Ordinances; was it not in days past, *Revolting Backsliding Israel* and who is it now in these latter days but who are weary of denying themselves and taking up the Crofs, which is an inward Work, an Ordinance of Christ Jesus

is it not the Apostatiz'd *Christians*, who
 have set up outward Crosses, outward
 forms and Worship, pleasing to the
 flesh, so the Power lost? and has not
 the Lord now cause to complain, as in
 days past? for his Spirit is griev'd with
 such a People as this; against whom he
 caused his Prophet *Malachi* to declare, *Ye*
have gone away from mine Ordinances,
and have not kept them: ye have said, It's
vain to serve God, and what profit is
that we have kept his Ordinance, and
that we have walked mournfully before the
Lord of Hosts? so that now ye call the
 proud Happy, and those that work Wick-
 edness are set up. When the Eye is o-
 pened with the True Eye-salve, *Christen-*
dom who is Apostatiz'd from the Life,
 will see themselves in this state, and look
 upon him whom they have pierced, and
 mourn: Here is the way for you to re-
 turn to God, in the Light; then saith
 the Lord, *I will Return to you, and Heal*
your Backslidings, and receive you graci-
ously; for why will you dye in this Revolt-
ing State? You that feel God striving
 with you by his Spirit, give up to be
 divided by it; for, in that is Peace, and
 not in the works of the Flesh; for it is
 the work of the Spirit we declare
 to you, *God is well pleased; and through*
 this

this we are led out of the Apostacy, the Vail of Darknes, which has cover'd the whole Earth in many Generations, ignorant; and the Lord has broken forth in the brightness of his Glory, and hath shined in our Hearts, to give us the Knowledge of his Glory in the face of Jesus Christ; by which Power we are led out of the fallen State, and fallen Worship, into his own Worship, which

*The True
Worship of
God come in-
to.*

he appointed in the Primitive Times; wherein he said *The Hour cometh, and now is those that worship the Father must Worship him in Spirit and in Truth; for such he then was (and now is) seeking to worship him.* And he hath gather'd a Remnant, who assemble themselves together in his Fear, to worship him in Spirit and Truth (in a single Obedience to him the Prince of Peace) at his Power and Presence according to his Promise is felt in the midst. And he reveals his Love, Vertue and Holiness in our Inward Parts, through which he makes glad our Souls, and feeds the Hungry with his Living Bread, and refreshes the Thirsty with his Wine renewed in his Kingdom, where we become Right Communicants with him, and the Communion of Saints witness. And we can

a Truth, in the Voice of this true Shepherd in the Gospel Fellowship, *Eat O Friends, Drink O Beloved; for he it is who knocks at the Door of our Hearts, whose Voice we hear, and he comes in unto us, and Sups with us, and we Sup with him, who is Life, and gives Life to our souls.*

Now again, I say unto you, who so much look at this Ordinance, as you call of *Bread and Wine*; are you come to hear his Voice, which shakes the Earth, and makes the Foundations thereof move out of its place; that opens the Heart, and gives you to handle and taste of that which is Living Nourishment; then are you true Communicants of this Supper of the Lord with him. And if you do not Eat and Drink Unworthily, then are you kept out of Sin, which is the Soul's sickness; you are kept out of Weakness and Imperfection; you are kept out of carnal Security, which is a Cold and Luke-warm Condition. But come, let us Reason with you; is not this one Cause why so many are Sick, full of Sin and Iniquity, and plead for it term of Life; why you cannot enter into this Perfect Holy Way of God, which is Perfection in this Life, you so much stumble at; why you are not at all fervent and zealous for the

the Truth upon the Earth, but rather Opposers and Fighters against it; *Jannes and Jambres* withstood *Moses*, do you now withstand Christ Jesus, the True Light; is not this a great Cause think you (lay it to heart, it will reach to God's Witness in you) every one Eating and Drinking a little outward Bread and Wine, not discerning the Lord's Body, this with your Ceremonies, Baptisms and Humane Inventions, in which you think you are made better, many thousands of Souls are deceived: So upon Proof and Tryal, by the Spirit of God, you are found to be those who feed upon that which perisheth, the Commands and Doctrines of Men, and come not to the Straight Way, which leads to Life, to obey God in Spirit, wherein the Commands and sound Doctrine of Christ Jesus is followed, loved and practised; so we declare unto all People in the Name and Fear of the Lord, *That our assembling and meeting together is in the Power and Spirit of God (not in a Pretence, neither contrary to the Order and Sound Doctrine declared of in Scripture, as the World would accuse us) to wait on him, and worship him, who is the Only True Living God, whose Light we see more Light, in whose Presence is fulness of Joy, and at his*

Right

right-hand is Pleasures for evermore. And
 the Pourings in of his Spirit, which he
 hath sent into our Hearts, which is the
 Spirit of Jesus, is Preached
 and Published to us the Glad-
 tidings of the Gospel, the
 Evangelium appertaining to the
 Kingdom of God; which is
 Life, and Peace and Salva-
 tion, in which we partake of the Right
 Communion of Saints, the feeding on
 that Living Bread, which comes from
 Heaven, and a renewing of our Faith,
 which stands in God (the Author and
 Preserver of it) which Faith gives Vi-
 ctory over the World, in which we build
 one another, as in days past. And
 sitting together in the Heavenly Pla-
 ce, the Spirit of Truth makes manifest
 Jesus; so the Splendor and Beauty of
 that Primitive Church (which many has
 Apostatiz'd from) God Almighty, the
 Jehovah, is causing to break forth again
 these latter days; for the time is come,
 wherein the precious Things of God are
 perfectly considered; and we are
 witnesses of his Power and Love, that he
 is arising, and Arisen to bring down all
 godliness and Unrighteousness of Men,
 which stand in Opposition to this his own
 work.

*The Preach-
 ing of the Go-
 spel is in the
 Pourings in
 of God's Spi-
 rit.*

H

Object.

Object. But some Object, *Tou are a People that Judge all others besides your selves and set up your own Righteousness.*

Ans. We would not have you mistake us in this thing, neither any of you whose Desires are after God, be carried Head-long with the Error of the Wicked. For we, who are guided by the Spirit of Truth, judge nothing before the time, but the time for Sin to be Judged and Condemned is come; he is come who is our Life and Light, and gives true Judgment to us; who convinceth the World of Sin, of Righteousness and of Judgment, *because they believe not on me; Righteousness, because I go to the Father of Judgment, because the Prince of this World is Judged.* Now as you come to the Light, the Spirit of Truth, which lets you see Sin, the same is that which judgeth; it's in this Spirit, and not in another, we testify against all Unrighteousness, which is Sin, and judges it when ever it is brought forth, that the Sinners that comes to hear, may be redeemed of it, and come to live: *Because I testify against the World, that the works thereof are Evil, am I Hated,* saith Christ, *John 7. 7.*

And this troubles, this torments nothing but the World, the Enemy of

or Soul, which must be destroyed, or
 you runnest Head-long to Destruction:
 and the Work of the Spirit of God is to
 judge out this Nature of Unbelief, which
 was in the *Jews*, (and now in those cal-
 led *Christians*) to whom it's said, *Except*
Believe that I am He, ye shall die in
your Sins. So that Unbelief of the Light
 that Sandy Foundation on which Mul-
 titudes build; hence come to die in their
 sins, and never enter into the *true Rest*
 which is prepar'd for the People of God:
 for, with whom was God not well plea-
 sed, whose Carcasses fell in the Wilderness,
 at those who Believed not?
 Secondly, The Righteousness which is of
 Man (is Judged by us) which was that
 the *Scribes and Pharisees* had in a great
 manner; *who made clean the Out-side of*
the Cup and Platter, who Garnished the
out-ward of the Sepulchres of the Righteous, but inwardly
they were full of Dead Mens Bones, full of Rot-
tenness, Deceit, Malignity; therefore
 Christ saith to his Followers, *Except your*
Righteousness exceed the Righteousness of
the Scribes and Pharisees, ye cannot enter
the Kingdom of Heaven. Now, what is
 that can discern between the Righte-
 ousness that is of Man in the natural
 state, placed through the Evil Imagina-
 tions that are in the Heart, and that con-
 tinually; what is that must judge out

and rent this menſtruous Cloth which
 Odious to God, and Corrupts the Soul,
 the matter of concernment to know, that
 the Soul may feel the Righteouſneſs
 which is of the Father, for all beſides
 is unprofitable, and Chriſt is come
 judge it, becauſe it leads not to the Fa-
 ther; we certainly affirm, that in the
 Word of the Lord, is this Power and Au-
 thority (*Heb. 4. 12.*) for that is ſharper
 than a Two-edged Sword, it divideth be-
 twixt the Soul and the Spirit (which Spirit
 luſteth to Envy, and that which is
 Evil, where the Self-righteouſneſs lodg-
 eth) it's a Diſcerner of the Thoughts and
 Intents of the Heart; in which Word
 Light and Spirit, many Sons and Daugh-
 ters do experience this true Diviſion,
 cutting down and ſeparating the Righte-
 ouſneſs which is of Self, and planting
 the Righteouſneſs which is of Chriſt Jeſus
 in our Hearts, which leads unto the Fa-
 ther; but whiſt we follow'd after the
 Righteouſneſs which ſtands in the Senſe
 works and Obſervations, Commands and
 Doctrines of Men contain'd in outward
 Ordinances, we came ſhort of that where
 in is Life; becauſe we ſtumbled at the
 Stumbling-ſtone, which is the Light; for
 it is written, *Behold I lay in Sion a Stum-*
bling-ſtone, a Rock of Offence; whoſoever
believeth on him ſhall not be aſhamed, Ro-
 9.

33. Blessed are they who come to this
 one, and are not offended in him; but
 patiently wait to be clothed with his own
 righteousness that leads unto the Father.
 34. And, All Judgment is committed to
 the Son; and they who are gather'd unto
 him, partake of his Righteous Judgment;
 and that stands upon the Head of Trans-
 gressors, who love not the Light, so bring
 forth their Deeds to the Light, but hate it,
 that their Deeds should be reprov'd: *And*
this is the Condemnation, that Light is
come into the World, and Men love Dark-
ness rather than Light. This Judgment
 stands over the Prince of the World, though
 he hath many Subjects yet in power, which
 he set up against the Righteous Heritage, in
 the way of False Judgment, who with
 lies, Slanders and Reproaches condemn
 the Innocent. And many under this false
 Judgment (which the Spirit of Jesus is
 come to Reprove) have been put to Cruel
 sufferings, Losses and Imprisonments:
 the Apostle notes such, wherein he saith,
they have killed the Just, and he hath not Re-
vengeance; but does not the Lord take notice
 of all these things? and he is arising in
 his Mighty Power, who puts on Righte-
 ousness as a Brest-plate, and the Garment
 of Vengeance for Cloathing; and he hath
 said, *According to the Deeds of the Wicked,*
 9. *Accordingly he will Repay Fury to his Adver-*

series. And though multitudes (Gog and Magog) should rise up against us, yet the Promise stands sure to the Seed; *And every Weapon formed shall prosper, and every Tongue that shall rise against us in Judgment shall be condemned; this is the Heritage of the Servants of the Lord, and the Righteousness is of me, saith the Lord.* Isa. 54. 17.

Object. Another Objection there is some, who say, *We deny the Scriptures.*

Ans. We are so far from denying the Scriptures, that according to Truth, Scripture given by Inspiration of God, profitable for Doctrine, for Reproof, Correction, for Instruction in Righteousness, that the Man of God may be perfected, and may rowly furnish'd unto all Good Works; that we own. The Inspiration of the Holy Spirit, which gives true Knowledge, are Witnesses of; and for it have suffered and been imprison'd, by the Generation of those who err from this, not knowing the Scripture, nor the Power of God: For are they not ignorant of the Scripture, who take the Letter for the Word; *Matthew, Mark, Luke and John* for the Gospel, whereas the Scripture saith, *The Letter Kills, but the Spirit gives Life:* And, *in the Beginning was the Word, which was before the Letter, which Word is God, which Word is Life, and the Life is*

Eight of Men, John 1. 1, 2, 3. And those
 our Disciples, who were Witnesses, with
 many others, of the precious Things
 which had been deliver'd to them; *Luke's*
Testimony is, That his Writings are a set-
ting forth in order a Declaration of those
Things most certainly believed among them:
 Then the Gospel we believe, is that the
 Apostle declares of in his True Witness-
 bearing to be *the Power of God to Salva-*
tion, Rom. 1. 16. it gave him Power over
 sin, over the Body of Death, which he
 cry'd out to be deliver'd from; the Vi-
 ctory being obtain'd through the Gospel,
 we thank'd God through Christ Jesus. And
 the beginning of the Gospel, which *Mark*
 declares of, was not his Writing, but a
 Manifestation of what was written in the
 Prophets, even a Powerful Voice, as one
 crying in the Wilderness, *Prepare ye the*
Way of the Lord, make his
Paths straight. The Work of *What the Go-*
 the Gospel is a Work of God *spel is.*
 in the Inward Parts, which over-powers
 and expells the work of Darkness; and
 it's not hid from any, but those whom
 the God of the World hath blinded their
 Eyes, lest the Light of the Glorious Go-
 spel should shine in their Hearts. Now
 many read the Scriptures of *Matthew,*
Mark, Luke, and *John, &c.* and yet re-
 main blind, shut up as to the Faith; as

the *Jews*, who had the Prophet's Declarations, which testified plainly of the true *Messias*, yet when he came and dwelt amongst them, they believed not on him. And *Paul* mentions to the *Philippians*, That in the beginning of the Gospel, which was the Entrance of God's Power in their Hearts, which raised up the fervent Love in them even the first Love to God, which was precious (and is precious still in all who partake of it) how ready they were to Communicate, and to receive him above many others. And Holy Men spoke forth the Scripture as moved by the Holy Ghost. And this which proceeds from the Spirit of God is profitable to us, who love the Lord. And we can say without Boasting (that's excluded) *What People is there walk more answerable to Scripture than we*. For the Scripture bears a Testimony with us against all the fallen false Ways and Worship, set up in the Will of Man whose Works are now found out to be such as the Prophet *Micah* was sent to cry out against, (*Mic. 3.*) *Who built up Sion with Blood, and Jerusalem with Iniquity; the Heads thereof judge for Reward, and the Priests thereof teach for Hire.* And the Scripture testifies with us against all those Ministers of Antichrist, who Preach for Tythes or Hire now in the Gospel Dispensation, which he, the Author of Glad tidings

things, Christ Jesus came to put an End
 o. And are they not like unto those
 Pharisees marked out in *Mat. 23. 4, 5, 6,*
 ? But Jesus gave Commission to his Dis-
 ciples and Ministers, to Teach all Nations,
 baptizing them into the Name of the Fa-
 ther, Son, and Holy Ghost; which was not
 outward Water (but is that one Baptism,
 according as before declared) and set forth
 their Wages, which was, *Food and Rai-*
ment; and not to make themselves Rich,
 with *Poor Mens Labours*, as the Ministers
 of the Letter now do: But those whom
 God hath made able Ministers of the Spi-
 rit, as they have received the Gift of God,
 freely they give it. So the Scripture is
 profitable to us for these things, and re-
 moves the false Worshippers, and Perse-
 cutors of God's Children; and if they did
 find the Power of God, which the Scrip-
 ture declares of, it would instruct them
 in Righteousness, to grow up in the Truth,
 and become Children of God, Perfect,
 which is the tendance of Scripture, as gi-
 ven by Inspiration; so let them either
 own Perfection, or deny the Scripture;
 which we witness, that given by Inspira-
 tion, is to this End, *That the Man of God,*
Perfect, thoroughly furnished to all good
works; and the work of God's Ministry is
make Perfect; and the Heavenly Wisdom
preached to them that are Perfect, 2 Tim.

3. 16. Eph. 3. 12. 1 Cor. 2. 6. Thus we are Witnesses of the Glory and Power of God arising in the Hearts of his People (whom he hath chosen to do his will) which Power is, to break down every Image set up in Opposition to his own Name, for that alone must be Exalted, which to us that love the Lord, though hated of the world, which lies in wickedness, is become as precious Oylment in which Name we feel Preservation, and are enabled to Praise him in the Land of the Living. *So be it.*

Lastly, Let the little Flock, whom our Heavenly Father in the Light of his Countenance has gathered into Fellowship with him, in the *secret Distillings of his Love*, Rejoyce; in that the *Path of Life* is opened and the *Mystery* hid from Ages and Generations now more perfectly reveal'd to us; *For Eye hath not seen, nor Ear heard, neither hath it enter'd into the Heart of Man naturally to understand those things which God hath prepar'd for those that love him; but he hath revealed them to us by his Spirit;* wherein walking in the way of Righteousness and Holiness, you with me and I with you, behold our Name written in the Book of Life; and this is the ground of our *Peace and everlasting Joy*, though we yet suffer many things for our Unbelievers, which may be accounted

Affliction

Afflictions, abiding in the Faith this break-
 eth them all, *and they do but work in us the*
sense of a far more exceeding eternal
weight of Glory. So let us press on, who
 are come to know the Sword of the Spirit,
 which is the word of God, with one mind
 in the precious Truth, which the Opera-
 tion of this Eternal Spirit hath wrought
 in us; that in the separation from that
 which is vile of the World, which lies in
Wickedness, we may stand as one, Mem-
 bers of that Body which is pure, whereof
 Christ is the Head; and in the Counsel of
 God, which through the Living Power he
 has placed in us, feel our Abiding; in
 which Springs of Live and Vertue flows in
 unto our Souls, to keep us in the Sweet Sa-
 lour, and Unity one with another; which
 was the Prayer of our Lord and Saviour,
 That all his might be bound up in one with
 him; wherein he saith, in the Spirit of
 his Father, *As thou, Father, art in me, and*
in thee, let these also be One in us, that
the World may believe thou hast sent me?

And Friends, those who seem to be of
 us, yet in Faithfulness abide not with us,
 not denying themselves, and take up the
 Cross to the World, and its Corruptions;
 the Love to that still remains, more than
 to God; such rather would draw you
 from the Life, to glory in your Flesh; for
 the Liberty promised unto Self, springs
 not

not from the True Root, Christ Jesus, the Eye kept open by God, is quick to give you a Discerning betwixt the Precious and the Vile; with that which is Precious joyn, where the Fear of the Lord is truly placed, and love to be a *Companion* of it in which *sincere Walking before the Lord* we adorn the *Gospel*, and feel *Comfort* arise daily to our Souls, and Living Water distilled to the tender Plant our Heavenly Father hath planted, which only and alone brings forth Fruit unto him: And in this my Heavenly Father is Glorified; That you bring forth much Fruit; into whose Power, Love and Vertue, all his Little Ones are commended, where we find a safe Habitation in the Name of the Lord; under the shadow of whose Wings our Reposure is, till all the Storms and Calamities over-past: For, the Violence and Unrighteousness which the whole Earth (in a corrupted state) is filled with, must come to an End, but Righteousness, Peace and Truth, the Government of the Son, which the Children of God are made Partakers of, shall never have an End.

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A MIRROR

To distinguish the
True Ministers of the Gospel,

From the FALSE and
Apostate Ministers, &c.

Also, the State of the *First Covenant* ;
What the Preaching of the Gospel
is, and the Necessity of it.

The Birth of our Saviour, his *Tryals*,
Temptations, and *Sufferings*, and the
Coming of *John Baptist* ; their several
Dispensations and Baptisms.

The Power, Vertue and Preciousness of
Christ's Appearance in his Work and
Ministry.

A True Esteem of the Holy Scriptures,
and the worth of them, being rightly
used and understood.

*Given forth in the time of my Imprisonment
in York-Castle, for denying to Swear,*
Samuel Watson.

Rev. 2. 2. *I know thy Work, and thy Labour, and
thy Patience, and how thou canst not bear them
which are Evil ; and thou hast tryed them which say
they are Apostles (or Ministers) and are not, but
hast found them Lyars.*

L O N D O N: First Printed in the Year, 1683.

A MIRROR

To distinguish the
True Ministers of the Gospel

What the Promising of the Gospel
is, and the Ministry of it
the birth of the Church, the
temptation, and the trial
Coming of the Gospel, the trial
Discipleship and Baptism
Power, Virtue and Tricounts of
Christ's Appearance in his Word and
Ministry.
The Birth of the Holy Spirit
and the worth of them, being right
and understood.

... is the time of the Gospel
... the Gospel ...

... I know thy love, and thy
... and how that thou art not
... and how that thou art not
... (or Ministers) and not
... from them.

... the Gospel ...

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THE P R E F A C E.

READER,

THis small Treatise is presented, in Bowels of Love, to all that profess Christianity, it being weightily laid upon me in that measure of Truth I have received in Christ Jesus, before I set Pen to Paper, in the consideration of these Divine things inserted. I have no Design in it, but a single Advancement of spreading the Truth of the Gospel, which is not felt in its real Vertue to the Soul only by literal Demonstration, but as the Spirit of God is joyned to in the inward parts, that searcheth, that opens, that reveals, and gives a pure Evidente of its Glad Tidings to the Soul. And all that Labour of Love, which the Servants of God undertake, for the help of others, and the comfort, strengthening and mutual building up and nourishing tender Plants in the Christian Faith, whether
by

The PREFACE.

by Word or Writing, in Person present or absent, is to be accepted in tender Love; knowing certainly that the Day is come, wherein a Remnant are seeking more the Propagation of the Gospel, the Glory and Honour of God, than their own Interest in this World, or any Self-Glory, which will soon fade. And though the Eloquence of Speech, and the exact Method, which Man useth in his own Wisdom, be not here dilated, to the pleasing some that are Critical, yet I would have the Sober Reader have an Eye to the Testimony of that good Minister of Old, who said to this effect, My Preaching (or Declaration, or Writing) is not in the enticing words of Man's Wisdom, but in the demonstration of the Spirit and Power of God, that the Faith of any (who Profess Christianity) may not stand in the Wisdom of Man, but in the Power of God. To which Wisdom and Power of God I commend thee, in the Universal Love and Good Will towards all Men, which is offered in Christ Jesus, and rest,

A Servant to the Lord Jesus,

S. W

MIRROUR *to distinguish the
True Ministers of the Gospel, from
the False and Apostate Ministers.*

THE Glory of the Lamb of God hath shined upon the Tabernacles of a Remnant, and is come near through the in-shining of the Light of the glorious Gospel in them, touching their Hearts with that Divine Power which is as a mighty Stream, and not only cleanseth them, but also fills them with the Knowledge of God, as the Waters cover the Sea.

This Divine Operation of the Lamb's Power is manifested inwardly, to rent the veil from the top to the bottom, that no part of the Covering of Flesh and Corruption may remain uncircumcised, but that all may be abolished, which is of the first Nature (in the Fall) Earthly and unclean, and the true Circumcision in Spirit witnessed, which brings the Soul to Redemption, through the Seed Christ Jesus, in the Resurrection of which blessed Seed in Man and Woman, the precious Promises of Life and Salvation are confirmed unto us.

This

This Divine Power was manifested unto *Noah*, a Preacher of Righteousness in his Day, who was instructed of God immediately, through waiting on him, to the Work of his Day, which was a work of *Saving* and *Preservation* from the Flood which came upon the Ungodly.

This Divine Power was manifested unto *Moses* in the first Covenant, where was a Tabernacle made, wherein was the Candlesticks, the Table and the Shewbread, which was called the *Sanctuary* in whose Day many glorious Visitation and Appearances of Gods Presence was to him, wherein he revealed his Unchangeable Power to Mankind, in the Bush that burned, and was not consumed; who a Servant was faithful to God in all his House, and through Faith, when he came to years, *refused to be called the Son of Pharaoh's Daughter, chusing rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season esteeming the Reproaches of Christ greater Riches than the Treasures in Ægypt*: His Eye was unto Christ, in whom he had respect, unto the Recompence of Reward of whom he Prophetied, and said, *A Prophet like to me, of your Brethren, God will raise, to whom (even to Christ Jesus) shall the People hearken.*

This *Moses* was a Prophet or Minister, which received the Divine Oracle from the Mouth of the Lord, (and the Pen-Man, to whom God gave Instructions to write his Laws and Statutes) which also his Brother *Aaron* was call'd peculiarly to declare of, being of a more excellent Speech than *Moses*.

This Divine Power was manifested unto *Abraham*, in the manifestation of God's Counsel to him, by which the Lord called him out of his Country, into a Land he knew not, with a Promise to make of him a great Nation; saying, *I will bless thee, and make thy Name great, and thou shalt be a blessing*: He enlarged him, and said, *From Abraham shall I hide any thing, whom I know will command his Children and House how to serve me?* And the Lord spake unto him, to confirm him, saying, *Fear not Abraham, I am thy Shield, and thy exceeding great Reward*. And many deep Tryals through Faith, this Prophet and Minister of God, in his Day passed through, whose Faith was to be tryed in the offering up his only Son *Isaac*, accounting that God was able to raise him up from the Dead, from whence also he received him in a Figure, out of whose Loyns, &c. sprung many Prophets, and Mighty Men, who through Faith subdued Kingdoms, wrought Righteousness, obtained Promises,

Promises, stopped the Mouths of Lyons, quenched the Violence of Fire, escaped the edge of the Sword; out of weakness were made strong, waxed Valiant in fight, turned to flight the Armies of the Aliens, &c. And through Faith they wandred about in Sheep Skins, and Goat Skins, being destitute, afflicted and tormented, of whom the World was not worthy. These are the Ancient Worthies of this Seed of Abraham, whom the World of Persecutors was not worthy of, who through Faith obtained this good Report, before Christ came in the Flesh, the promised Seed, and the footsteps of this Flock we should follow, who are in Christ, the Seed, and are his little Flock, in whose glorious Appearance better things are provided for us; so that they who are gone before in this Living Faith, are not made perfect without us, who are of the same Faith in Christ Jesus.

And through this Divine Power and Spiritual Manifestation, the Prophet *Malachi* declares of the Messenger of the Covenant, *which shall suddainly come to his Temple, even the Messenger of the Covenant he shall come, saith the LORD of Hosts; but who may abide the Day of his Coming? or who shall stand when he appeareth, for he is like a Refiners Fire, and like Fullers Sope?* This must be known in a Spirit

a Spiritual Appearance in Man, and his Seat is in the Heart of Man and Woman, the Spiritual Temple he comes suddainly into, *who sits as a Refiners Fire, and Purifier of Silver, whose Fan is in his hand, and doth thoroughly purge his Floor: This is he who purifies the Sons of Levi, and purgeth them as Gold and Silver, that they may offer unto the Lord an Offering in Righteousness*, in which Spiritual Dispensation the Offerings of Judah and Jerusalem shall be pleasant. Observe, this purging and cleansing of the Heart of Man and Woman must really be witnessed (in Christ's second Appearance) which is to feel the Word inwardly to consume the Dross and the Tin, *viz.* all that Man has gathered and comprehended in his fleshly Wisdom, brain Knowledge, this is but as Dross, and the Harlot's Attire; for that which is a Jewel to the true Birth, the false Birth may play the Harlot with. And this Harlots dress, or Wisdom of the Flesh, though it may seem glorious to that Eye which the Serpent opens, by which many are beguiled, as he did *Eve* at the first, possessing her with a false Belief, in a false transformed Glory, and her Eye was set upon it, and the Lust being begot in her Heart after it, (through the Serpent's Subtilty) she became Adulterous, and lost her Chaste and Innocent State,

State, through aspiring to be Wise, in a Life to be as God; but this proved Death, through the Determination of what the Almighty had spoken, in which aspiring Knowledge *Adam* was quickly drawn aside, in eating of the same forbidden Fruit with her, and was brought into Death, which Death reigns over all the Sons of *Adam* in the Fall, till Christ, the Seed, the quickening Spirit, which never fell, revive and restore Man into the glorious Image God Created him in at the first, viz. *Righteousness*, and *Holiness*.

And now it is in mine Eye to behold such whom the Lord calls into the pure Work of his glorious Gospel, to Labour in the Day of God's Harvest, as he who takes care of the Work said, *The Harvest is great, and the Labourers are few*, proving that the Lord thereof would send forth faithful Labourers; and these I see are in a Threefold Unity, called, chosen, and faithful, being appointed by God, to the Father.

1. The Prophets and Messengers of God, must be as *Jeremiah* was, in whom the word of the Lord is often as a Fire in his Bosom.

2. The Prophet and Servant of the Lord is like unto *Joshua*, who stood before the Angel of the Lord, and Satan stood at his right hand to resist him, and

the Lord rebuked Satan, and said, *Is not this a Brand pluckt out of the Fire?* Zech. 3. in which time *Joshua* was clothed with *wholy Garments*, but saith the Angel of the Lord, *Take away the filthy Garments from him, I have caused thine Iniquities to pass from thee*: So a fair Mitre was set upon his Head, and he was clothed with *other Garments*; and saith the Lord of Hosts unto him, *If thou wilt walk in my ways, and if thou wilt keep my Charge, when thou shalt also judge my House, and keep my Courts, and I will give thee places to walk among those that stand by; for thou and thy Fellows that stand before thee, shall be Men wondred at*: For behold, I will bring forth my Servant, the **BRANCH**; which glorious Branch of Righteousness must spread over all the Earth.

3. The Messenger and Minister whom God appointeth, is like unto *Paul*, whom the glorious in-shining of the blessed true Light, Christ, seized upon and met with in his persecuting and straying state, to bring him down to the ground, to the working an Amazement and Astonishment upon him, to the slaying him by the two-edged Sword that proceeds out of the Lamb's Mouth, whom he had been persecuting, and raising him up by the vertue of the same Divine Power, which works Death to the Carnal part in Man, and

and raises up a pure Life of Righteousness to spring up in him, in reaching to the Gift which was covered by a Vail of Transgression; but the Lord from Heaven gives Life unto that which was slain, and causeth it to stand upon its feet, and brings that forth in Man, as he raised up in *Saul*, that Persecutor of the Church, whose Name in the Conversion was changed to *Paul*, and he had the Living Testimony reached unto him through the Divine Power and secret Manifestation, in which blessed Appearance, and not in the Will of Man, he was appointed to be Minister of the Gospel, as he himself declares, in the publishing of that Word the Lord had sent him unto.

And as the Calling is pure, through the Anointing of an Eternal Spirit, through the Invisible reachings forth of an Heavenly Unction, so the Work they are called to, is a *Self-denying glorious Work*, and it may chiefly be comprehended in Three particular Heads.

1. The Servants of the Lord, who receive a Commission engraven by the Spirit, and not by the Will of Man: In the day of their low estate he saith unto them, *send you as Sheep among Wolves*, who have sometimes been sent to the Places of Worship set up in the Will of Man, which the Lord has delivered them from; and

in the Dread of his Name (taking up the Cross and denying themselves) they hazard their Lives for the Lord Jesus sake, who sends them in that Message, bearing faithful Testimony against the Idolatry, and so leaves the effect to God; and for this many suffer Buffetting, and Lacking off the Hair, and have not hid their Faces from Shame and Spitting, but have given the Back to the Smitters.

2. The Servant and Minister of the Gospel having received the Gift in Christ Jesus freely, through the Divine Operation of his Eternal Spirit, he gives and communicates it freely without Price unto all to whom this chief Messenger of the Covenant sends him, into whatsoever Country, *Island* or *Nation*, and his Message is in the Light, to declare unto all that his Eyes have seen, and his Ears heard, and his Hands handled Spiritually) *That God is Light, and in him is no Darkness at all*: And this true Light which he made a living Witness of, having received the Testimony, through a Baptism and sufferings (like *Ephraim*, who when he spake Trembling, was exalted) as the Spirit of the Lord comes upon him, and he stretcheth his Tongue as with a live Coal from the Altar, his Work, Labour and Strife is to *Turn People from Darkness to Light, and from Satans Power, to the Power*

I

Power of God, that they may receive Forgiveness of Sins, and an Inheritance among them that are sanctified by Faith in Christ.

3. The Servant and Minister of the Gospel, when he hath done the Will of God, through the many *Tryals, Exercises, Buffetings, Oppositions and Hardships* as a good Soldier of the Lord Jesus Christ having no Armour but the Name of the Lord, patiently waits not only to feel his own Heart established with the Grace of God, but his Labour is by *Prayer, Meditation and Study*, shewing himself a Workman improved in God's Treasure as a faithful Steward of his manifold Graces, dividing the Word aright, to give every one their Portion, that those who hear him may be established in the faith of the Word of Grace, committing them always to it, which is able to Save their Souls. *Praying always in Spirit, that the very Gift of Peace may preserve and keep every Member sanctified in Soul, Spirit and Body.*

And now it follows to make known what state the *False Prophet, Minister or Apostate* is, and sufficiently they may be described in these three Heads.

1. The *False Prophet and Minister* is he confesseth, a Child of wrath, bound by Satan, and in the Bonds of iniquity, and pleads for it term of Liberty then not at liberty to speak the Truth

his Tongue is not unloosed by the Spirit of Truth, being not taught by the true Light, but denies its Sufficiency to Salvation, he speaks a Divination of his own Brain, and not from the mouth of the Lord; therefore the Lord hath said, *I am against such who steal their words from their Neighbour, and receiveth it not at my Mouth, because they Run, and I have not sent them, therefore they do not profit the People; being such as the Prophet Micah declares of, They make my People to Err with their Lyes, and their lightness; they bite with the Teeth, and cry Peace, and he that putteth not into their Mouths, they prepare War against him. And they are such who deny Vision and Revelation; therefore saith the Lord, Night shall be unto you, that ye shall not have a Vision, and shall be dark unto you that ye shall not see Divine; and the Sun shall go down over you, and the Day shall be dark over you, because you deny Revelation, since no Man knows the Father, but the Son, and he to whomsoever the Son shall Reveal him. How should they be Preachers of the Son, which have him not Revealed in them? For the Apostle and Minister of Christ witnessed the Son Revealed in him, before he was sent to Preach him.*

2. *The False Prophet and Minister whom God never sent, standeth wholly unbrui-*

sed in his *Imaginations, Brain-Knowledge,*
Natural Comprehensions, gathered in the
 fleshly Wisdom, through his *Brain-Study*
 and *Academical parts,* in that Know-
 ledge which puffeth up, so comes before
 the Lord with an unclean Heart, not ha-
 ving on the wedding Garment, yet offer-
 eth Sacrifice, and makes many Prayers,
 yet what saith the Lord? *I will not hear*
your hands are full of Blood; and he will
 come speedily to such, and say unto them
Friend, how camest thou in hither, not ha-
ving on the wedding Garment. The Mouth
 of such will be Stopt, and be cast into
ter Darknes, where is Weeping and Wail-
ing, and Gnashing of Teeth. God hath
 said, *He will cut off the Remnant of Ba-*
and the Name of the Chemarims with the
Priests, Zeph. i. 4. And he hath further
 said unto them that will not hear and
 give Glory to his Name, *He will send*
Curse upon them, and curse their blessings.
Yea, I have cursed them already, because
they do not lay it to heart (viz. the Evil
of their doings.) And I will spread Dust
upon their faces, and upon their Sole
Feasts and Sacrifices: Because ye have
 parted out of the way, and caused many
 to stumble at the Law, therefore have I made
 you Contemptible and Base before all
 People, because ye have not kept
 ways, &c.

3. The False Prophet and Minister, whom God never sent, is like unto the Shepherds in *Ezekiel's* days, whom the Lord cried *Wo* against, being such as *fed themselves, but not the Flock; they ear the fat, and cloath with the Wool, but feed not the Flock;* being empty Vines, and never come to be replenished with the Word of Life, and Sanctification in themselves: How can they feed the Flock? *The diseased they have not strengthened, neither healed that which was sick; they have not bound up that which was broken, neither brought again that which was driven away, neither have they sought that which was lost, but with force and with Baal cruelty have they ruled over my People;* they are such who have thrust with the side and shoulder, and pusht all the distressed with their horns, till they have scattered them abroad.

And Christ saw them to be such who *under heavy burdens, and grievous to be borne, and themselves will not move them with one of their Fingers; who though they are strict in their Tythe, Mint, Annise, and Cummin, yet under the Wo, neglect many of the weightier matters, Judgment, Mercy, and Faith.* And he saw them under the *scum*, because they *made clean the Outside of the Cup and Platter, but within full of distortions and Excess.* And they are under

der the Wo, being like whited Sepulchers, which indeed appear beautiful outward, but within full of dead Mens Bones, and all Uncleanness; even so saith he, *They appear outwardly Righteous unto Men, but within are full of Hypocrisie and Iniquity.*

And they are so far from turning People from Darknes to Light, from the Power of Satan, to the Power of God, *that they put Darknes for Light, and Light for Darknes, Isa. 5. 20.* they labour earnestly to draw People from the Light and Unction within (which is the means appointed for Salvation) being blinded with their Imaginations, Darknes hath covered the face of the whole Earth in them; and instead of gathering into the true Knowledge of the Lord, and Worship in Spirit, some of those that are sent unto them, *they crucifie and scourge in their Synagogues, and persecute them from place to place, that upon them may come all the Righteous Blood shed upon the Earth:* And some are as Apostates, *go after the way of Cain, and run greedily after the Error of Balaam for Reward, who perish in the Gain-saying of Core; raging Waves of the Sea, foaming out their own shame, Wandering Stars, to whom is reserved the blackness of Darknes for ever; from such turn away (and a Remnant are turned from them) because*

Sword of the Lord is against them, though they may flourish for a time, their withering is not afar off.

Obj. But some may object, *Though in what is before asserted be a discovery (in a measure) of the true Prophet and Minister of the Gospel, from the False Prophet and Minister of the Letter, yet amongst you who go under the Name of Quakers here is no difference made, but your Principle and Doctrine is, that all in the Church, when you are met together, may speak one by one, by which here is no distinguishing, but every Man and every Woman, pretending a motion in the Spirit, may Preach without Limitation: And we read in the Scripture, the Apostle forbids a Woman to speak in the Church.*

Ans. All are not Israel, who are of Israel; all are not of the Heavenly Birth who go under the Name of *Quakers*; so all are not Ministers of the Gospel, who pretend a Motion of the Spirit of God; but as the Arm and Power of the Lord hath gathered a Remnant into one Spirit, and Baptized us into one Body, so being the Body of Christ, and Members in particular, he hath some in the Church, *Apostles*, 2dly, *Prophets*, 3dly, *Teachers*: Now though all are not Apostles, all are not Prophets, all are not Teachers, yet all are to covet earnestly the best

Gifts, yet every one in his proper order; for this earnest Coveting which the Apostle speaks of, is not to go out from the pure Gift in man and Womans particular measure of Grace, to reach at any thing of anothers Portion, in a comprehending Spirit, but as the Gift springs and opens in purity, through the Divine reachings forth unto the Soul, the enlargement is given to improve it to his Glory, who is the Author of every good and perfect Gift, that Man and Woman may be kept nothing and empty of Self Glory in themselves. And though in the true Church all may speak one by one, and the Women endued with the Spirit, which the Prophet *Joel* declares of, are not forbidden: And *Moses* saw it in his day, which refers unto this Gospel day, when *Eldad* and *Medad* Prophefied in the Camp, *Numb.* 11. 27. tho' by the Spirit of the Lord, yet some would have had them reprov'd; But the Answer of *Moses* was, *Forbidden them not, or enviest thou for my sake? would that all the Lords People were Prophets, and that the Lord would put his Spirit upon them.* Yet there was a *Nadab* and *Abihu* that offered strange Fire before the Lord, and when they had done so, they died; Mark how the Lord blasted them who Offered in a strange Spirit. So in this day all that bring an Offering

in a corrupt and defiled Heart, are forbidden by the Spirit of Truth, neither bring they forth any Fruit to him in their Work; yea, all the Sacrifices of such are Fruitless.

Wherefore the Church in our day, is to wait for the pourings in of the Spirit of God, and to know the Divine Openings of the sure word of Prophecy in them; in which Spiritual Order no Man or Woman is limited or bound up from uttering those Divine Prophecies or Spiritual Breathings, which the Lord gives them to speak, though with a stammering Tongue, or not with Eloquence, yet being in the true *Moses* Spirit, and receiving it from the Lord, he putting the Words into the Mouth, as he did in Ancient days to *Jeremiab*, and *Hannah*; this is not forbidden in the Church, neither in a Man or Woman, who are God's Temple, without exceptions of Persons, as they are Sanctified by the Spirit of the Lamb.

Yet we grant there is a more peculiar Call for the work of the Gospel by Divine Authority, to some more than others, who are as Ambassadors in God's stead, to reach forth a word of Reconciliation unto those who are Aliens and Enemies to God, and the Cross of Christ, and a word of Wisdom, Peace and Comfort to

the Obedient: For as the World by its wisdom knows not God, it pleaseth God through the Foolishness of Preaching to save them that believe.

And as this Heavenly Commission in the Primitive times was not given to all, neither do we believe (and according to our Faith and Practice do we hold) that in our day it is otherwise.

So that according to the Divine Reachings forth of the abundant Treasures of Grace, which are in the Father's Hand, as he is pleased to reveal this Mytery unto some more than others, capacitating them for his Work, he gives them Commission by his own Spirit, and he appears unto them more peculiarly than others, giving them a Commandment to be Witnesses for him in this Work he appoints them to. For this Gospel and *Word of Faith*, which a Remnant have made Partakers of, Preachers and Publishers of, is not of Man, nor by Man's Imposition, or laying on of outward Hands committed to us, but *By the Revelation and immediate Inspiration of Lord Jesus Christ*. It is not to be bought with Money, as *Simon Magus* would therefore those with him that seek to purchase this Gospel-work by Money, acquired parts, are yet in the Gall and Bitterne

Bitterness, and had need to Repent of the Wickedness of their deceitful Hearts. So that not only their Money, but all their Comprehensions in the fleshly wisdom must perish with them; for in that State they cannot partake of the Work of this pure Ministry: And those who are thoroughly Baptized into the Death of Christ's Sufferings, in which they are crucified to the World, and the World to them, in and through this real implanting into the Likeness of his Death, they come to be implanted into the Likeness of his Resurrection, in which blessed Resurrection, which is the arising of the Birth Immortal, the springings up of the Gospel, which is the Power of God, made manifest, which is the true sense of that which the Apostle spoke, *He hath brought Immortality to Light through the Gospel.*

And these wait to be made partakers of that *Word which is as a Fire*; For as the Angels of God are Ministering Spirits, so the Ministers of God are as a flame of Fire: *Elijah* the true Prophet and Minister of God, his Work was declared from the false, in that the Lord answered him by Fire. *Aaron's Rod* was distinguished from all other Rods, in that it blossomed and brought forth Fruit, even sweet Almonds: *John Baptist*, who was a true Prophet

Prophet and Minister for God, his Ministration was a burning and a shining Light: *Christ Jesus* his Doctrine and Ministry unto the People, begot a burning heat and warmth into the Hearts of them that heard him: So it is now with the true Ministers, whom God hath appointed and sent; and thus are they distinguished from the False, Self-preachers and Intruders. And the Preaching of the Gospel begets Heat, and kindles the spark of true Zeal, to be as a Fire in the Heart, where the Seed lodgeth in Man and Woman, which in its arising answereth the Heavenly Demonstration that proceeds in the plain evidence of the Spirit of God, through those who publish the glad tidings of the Gospel: And this *incorruptible Seed* is reached through *Divine Influencies*, it springs through the Vail that has been over the Heart and Faith takes a Rooting, which through its work and secret Power overcomes the Evil, to the establishing the Soul in Heavenly Dominion, through a Holy Fear to partake of the good things, viz. the Tree of Life, which is in the Paradise of God to feed thereon.

And thus the pure Unction comes spring in every individual Bosom, and the true Unity in the Living Faith gathered into, which is the Work of the

in true and faithful Ministry, to bring all
 in to the feeling and Heavenly partaking of
 M it, to avoid the teachings of Man, which
 urn is set up and exalted in the will and wis-
 s dom of the Flesh.

Obj. An Objection may arise, *Now all
 having the Unction, Light and Spirits
 teaching in them, what need any Preaching
 or Ministring unto such?*

Ans^w. The Preaching of the Gospel is
 that which stands in the full Evidence
 and Demonstration of the Spirit of God,
 and without contradiction, the less is
 blessed of the greater: So whom the Lord
 appoints in this glorious Work, and in
 every season opens them in Spirit, touch-
 ing their Tongue as with a live Cole
 from his Altar, they are endued by the
 Divine Fullness, that their Cup doth
 overflow, and this descends upon the lit-
 tle Plants, who perhaps at that instant
 of time are in a thirst, but not made par-
 takers of that replenishing Fullness which
 another hath; so that Life answereth the
 Life in one another, to a mutual refresh-
 ing and strengthening the inner Man, in
 the Male and in the Female. So he that
 Ministreth, and they that partake of the
 Spiritual things, are in unity refreshed
 from one Fountain: And he that blesteth,
 and those that are blessed, both as Chil-
 dren of one Father are comforted toge-
 ther,

ther, and their Fellowship is in the Spirit, being Baptized into it, they wait to be Sealed unto the day of Redemption.

And there is a real necessity for Preaching the Gospel in Season, when the Lord gives Opportunity; yea, and to those who are Partakers of the Unction, which *John* speaks of, *Joh. 2. 26, 27.* (in opposition to them that would seduce them from the simplicity of the Gospel) *Ye need not that any man teach you, but as the Anointing teacheth you of all things, and is Truth.* Observe here two things, 1. *What he forbids,* 2. *What he allows of.*

1. That which is forbidden is the Teachings of Man, set up in the Will of Man, who glories in the Wisdom of Flesh, and speaks the Divination of his own Brain, and not from the Mouth of the Lord; this is that which bewitched the *Galatians*, to draw back into the Flesh and vain Observations: So there is need for the Children, who are made Partakers of the blessed Unction, to Watch and Pray, that they go not back to the Teachings of such Men.

2. The Teachings of the Spirit of God in those who are Witnesses of the Anointing, are always allowed and found needful, not only in the Primitive Times but in this our day and generation; for as the Enemy goes about with his subtil

devices

Devices, to draw from the Unction into a
 beguiling State, as he did *Eve*, to cor-
 rupt the Mind, and bring back again in-
 to a defiled Path, through an evil Heart
 of Unbelief, in departing from the Li-
 ving God. Great need is, as the Apostle
 saith, whilst we are in this Tabernacle,
 to stir up the pure Mind, by way of Re-
 membrance of the Lord's Power and ten-
 der Dealings to gather strength in his
 precious Visitations, lest any be seduced
 into the former Pollutions of the World,
 which they have escaped from through
 the Knowledge of the Lord and Saviour
 Jesus Christ, *&c.* 2 *Pet.* 2. 20. And
 doubtless when he speaks of the Teach-
 ings of Man, he doth not exclude that
 Man who is endued with the Spirit of
 God, and whom the Lord has anointed
 by his Spirit to Preach the glad tidings
 of the Gospel. And saith Christ, *Every*
man that hath heard and learned of the Fa-
ther, cometh unto me, Joh. 6. 45. Then
 not of Man to know and understand this
 Doctrine which they Preach, but of the
 Father, whose Divine Pleasure is, to hide
 these things from the *Wise* and from the
Prudent of this World, and reveal them
 unto us, as unto *Babes and Children in*
Christ Jesus, Mat. 11. 25, 26. But the
 Man that never heard the Father's Voice,
 nor learned of the Father, but hath been
 taught

taught by Man at Schools and Colledges
 having bought this Litteral Knowledge at
 a dear Rate, and must reinburse that
 Merchandize, by making Gain of poor
 Souls, *teaching for Doctrine the Commandments*
of Men, making the Word of God and
 Spiritual Teaching of no effect; such are
 to be turned from, and there is no need
 nor profit unto poor Souls of that Teach-
 ing which is of Man, and of that Wis-
 dom which is Earthly, Carnal and De-
 vilish; so not from above, nor of the
 Anointing which is in Christ. But the
 Teachings of the Spirit are to establish
 People on the blessed Foundation, where
 the Wisdom, which is from above, springs
 which is *first pure, gentle, easie to be en-*
treated; and this Wisdom, faith the Apo-
 stle, *we Preach to them that are Perfect*
not the Wisdom of this World, nor the
Princes of this World, that come to nought
but we speak the Wisdom of God in a Mys-
tery, even the hidden Wisdom which God
ordained before the World; for Eye hath
not seen, neither hath Ear heard, neither
hath it entred into the Heart of Man, the
things which God hath prepared for them
that love him; but God hath revealed these
unto us by his Spirit; for the Spirit search-
eth all things, yea, the deep things of God
 And this Teaching of God in Spirit,
 the Wisdom that is from above, is a
 lowe

owed and found of great necessity, and
 must continue, for *The Knowledge of the*
Lord shall cover the Earth, as the Waters
cover the Sea. I say, this is not preached
 in the words that Man's Wisdom teach-
 eth, but which the Holy Ghost teacheth,
 comparing Spiritual things with Spirit-
 ual. So, despise not Prophecy, quench
 not the Spirit by reasoning against the
 work of it; for 'tis above the natural
 Man's reach, who receiveth not the things
 of the Spirit of God; let such be exhorted
 before the day of God's striving with
 them be over) *to joyn to the Light, where*
is true Knowledge of the Father's Love
given in the face of Jesus Christ, and
no longer stumble at the Stone cut out of
the Mountain without hands, which will be-
come a great Mountain, and fill the whole
Earth, as Daniel Prophetied of him.

And it a little further opens in my
 heart to declare unto the World, being
 the end of all true Declaration is for the
 giving of a true sense of the good things
 of the Creature, Man and Woman, and
 their establishment in the New Covenant.
 And when we review the days of the old
 Covenant, and first Priesthood, what pre-
 cious and glorious Times they had in that
 Dispensation, which though it came short
 of the New Covenant, as to an inward
 beauty and Excellency, yet glorious was
 the

the work in that day, to those who stood in the Divine Counsel. The King, Judges and Prophets, feared the God of *Jacob* and governed the People by that Wisdom they received from God, and judged the People and the Cause that came before them, with a Spirit of sound Judgment, and not for filthy Lucre and earthly Gain, but in Righteousness, Mercy and Equity. And the Prophets stood in the Counsel of the Lord, and did not speak but as they had received a Word from the Lord, and did not run but as the Lord sent them, nor take Money for the Work he called them to; O then was *Israel* the Glory of all Nations: And that Honourable *Moses* said in the latter end of his days, so say I in the beholding of this good State, *Happy art thou, Israel! who is like unto thee, O People saved by the Lord, the Shield of thy Head and who is the Sword of thy Excellency and thine Enemies shall be found Lying unto thee, and thou shalt tread upon the High Places*, Deut 33. 29.

But on the other Hand, when Kings of the Earth transgressed, and broke the Yoke of their Fathers, in revolt from the good old Path of Holiness and Righteousness, and the Judges perverted true Judgment, and judged for Gifts and

Reward

Rewards, and were turned to Bribes and
 filthy Lucre; so that Justice was turned
 backwards, Equity could not enter; and
 the Prophets being erred from the Spirit,
 and declined from the steps of their Fa-
 thers, and Divined for Money, yea, ran
 when the Lord never sent them; This
 became a horrible and filthy thing in the
 sight of the Lord, and he was grieved
 with their Sacrifice, and he said, *Their
 House should be left unto them desolate:*
 (And in their revolted State) though they
 made many Prayers, yet he would not hear;
 their Hands were full of Iniquity and Blood,
 and though they run, they should not profit
 the People, because he never sent them.
 And with these things the Lord was
 grieved, so that *Israel became as a Lodge
 in a Garden of Cucumbers, or as a Be-
 sieged City.*

So in the days of Christ Jesus, who
 came in the fulness of time, to put an
 end to the first Priesthood and
 Covenant, how glorious and

*The Birth of
 Christ.*

precious was his Appearance,
 the Wise Men having seen his Star in the
 East, followed the Star which they saw, till
 it came and stood over where the young
 Child was; when they came into the House
 and saw the Child with Mary his Mother,
 they fell down and worshipped Him, and
 opened their Treasures, and presented un-

to

to him. Gifts, Gold, Frankincense and Myrrh; these were endued with the Wisdom of God, for they took Counsel of the Lord, who warned them to cross the expectation of Herod, which Herod was King in those days, who doubtless sought more the preservation of his own Honour and Interest, than the Salvation of Israel, who subtilly would have destroyed that Child, which was appointed of his Father to be the Saviour of his People: For when he saw that he was mocked of the Wise Men, as he apprehended the matter was exceeding Wroth, and sent forth and slew all the Children that were in Bethlehem, and in all the Coasts thereof, from two Years old and under, according to the time which he had diligently enquired of the Wise-Men, that it might be fulfilled which was spoken by Jeremiah the Prophet, Matth. 2. 18. *In Rama was there a Voice heard, Lamentation, and Weeping, and great Mourning, Rachel weeping for her Children, and would not be comforted, because they are not.* How did the Innocent Children suffer Death on purpose that he might destroy the Heir of the Kingdom, the Prince of Peace and everlasting Governour, who was and is to reign over the House of Judah, and to have Dominion over the Ends of the Earth. But the Lord prevented this

wicked

ricked Design, and he was soon cut off who did this Act, though his Son *Archelaus* came to Reign in his stead, who might have prosecuted the same Design (of whom the tender Parents was afraid) yet the Lord, in whose Hand all Power is, prevented the Evil, and preserved the Holy Child, that he grew up in Stature to do the will and work of his Father.

In which time *John Baptist* came Preaching in the Wilderness of *Judea*, even him whom *Isaiah* Prophesied of, whose coming was *To prepare the Way of the Lord, to make straight his Paths; he was girded with a Leathern-Girdle, and his Meat was Locusts and wild Honey;* signifying to all that came after him, Plainness, and a Consumption of all Transitory and Earthly things; and in his Coming he was as a burning and shining Light, signifying the Spirit of Burning and Judgment to be placed in the inward parts of Man and Woman, in the first Manifestation of the true Light in them, which prepares the Way for the Holy One to possess, for his Work is to bring down the Loftiness of Man, and to make straight every crooked Path; For by Nature Man is stubborn, and crooked and perverse to the Work of the New Creature, and his very Thoughts and Imaginations are evil, and that continually. The *Baptism of Repentance,* and

and outward *Washing*, was *John's* Baptism which he had from Heaven, and was good in its Place, a fore-runner of that absolute effectual Baptism by Christ Jesus. And *John's* single Testimony of himself was, *That he was not the Light, but bore witness of him who was the true Light* as said the Evangelist, *that lighteth every one that comes into the World, who comes after him, was preferred before him: I indeed Baptize with Water, but there standeth one in the midst, whose Shooe-Latchet I am not worthy to loose, he shall Baptize with Fire, and the Holy Ghost.*

Now as Circumcision was the true Command of the Lord to Abraham and his Seed: So it continued in the Hand of Joshua by the Lord's appointment the second time, as 'tis said, *for the rolling away the Reproach of Egypt from Israel*. And to Generations was used as a Seal of the Covenant, which continued till his coming, who is the Minister of Circumcision in Spirit for the Truth of God, to confirm the Promises made unto the Father. Rom. 15. 8. which Circumcision made without Hands inwardly felt, cuts off the Body of the Sins of the Flesh, by the Circumcision of Christ, Col. 2. 11. This removes the vail, and breaks down the Partition Wall inwardly, which did and doth hinder and hinder the arising of that Seed which

the Promise is to, and works a Redemption from that Sin which is a Reproach to any People.

So the Baptism of *John* was for the washing and taking away the filth of the Flesh, and a preparing the way of the Lord for a more Glorious Work, not of a continuing to Ages and Generations; For his Testimony was, *I must decrease, but he must encrease*. So the former being good in its Place, Christ saw the need of it, and suffer'd it on his own Body for the fulfilling of Righteousness (or all the Righteous Commands of his Father) though he had no need of it in himself; yet for the fulfilling (as I said before) till the accomplished time of his Baptism was to take place; For though many were Baptized into *John's* Baptism, yet that did not compleat the Work of a *Christian*, but there was a further Work to be entered into, *viz.* by *Fire* and the *Holy Ghost*, which purifieth the Conscience from dead Works; and as *Peter* declares, transferring in a Figure, and saith he, *The like Figure whereunto even Baptism doth now save us, not the putting away the filth of the Flesh, but the answer of a good Conscience towards God, by the Resurrection of Jesus Christ*, 1 Pet. 3. 21. The Type was *John Baptist* with Water, to the putting away the filth of the Flesh:

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The Truth and Substance is the Resurrection of Christ Jesus, by whom is the answer of a good Conscience towards God; and this is he who is over all, whose Power and Baptism is over all other Baptisms, who is gone into Heaven and is on the Right Hand of God, Angels and Authorities, and Powers being made subject to him.

Though *John's* Baptism was a Type of Christ, yet the one was to decrease and die, and the other to increase, live and abide to all Generations, which is the effectual Baptism: *Paul* was sent to Preach in his *Gospel Ministration*, as he declared to the Saints at *Ephesus*, exhorting them to keep the unity of the Spirit in the Bond of Peace, there being one Body, and one Spirit, one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all, Eph. 4. 3, 4, 5, 6.

And the Sum of True Baptism is comprehended in one Sentence, as the Apostle declares to the *Galatians*, *As many as have been baptized into Christ, have put on Christ* Gal. 3. 26, 27. This exceeds all the Dippings and Washings of *Moses* in his time, and all the Washings in *Jordan* in his time, and all other visible Waters, where in *John Baptist's* Ordinance stood, which was not to endure, but to decrease: For this Baptism into Christ, by the Holy Spirit,

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Ghost, is that which gives every Male and Female, who partake of it (and believe in it) to feel inwardly a washing by him, who said unto *Peter*, *Except I wash thee, thou hast no part in me*: And that purifying Fire of his Word is known inwardly to take away the Dross, that nothing may remain but the pure, which the *Jewel* is made up on. And this is mean, in which Holy Birth we are Baptized into Christ Jesus, and puts him on, who becomes *Sanctification* and *Redemption* unto us, and cloaths us with his own robe of *Righteousness*, by whose Spirit we are Sealed up unto him, and made the partakers of his Divine Nature; in which Baptism he gives us a Name better than that of Sons and Daughters; yea, *The Name*, which no Man knoweth, saving he that reveleth it: In which Name of Jesus, we have our Salvation spring, and the Joy of Remnant is in the Spiritual Communion with him, who gives us to eat of Christ's hidden Manna, and is become the Bridegroom of our immortal Souls.

And now we come a little further to have a view of this our tender Saviour's work and Exercise upon the Earth, in which manifestation of his Flesh, and we find he was exposed to a Wilderness Temptation, in which time, doubtless he had

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many

many Exercises, which are not inserted in Scripture ; but they who have an Eye to him in Spirit, they read him in that which is beyond Utterance, and have travelled with him in their little measure (not to be compared to his fulness) through Tribulations and Buffetings of Satan, the Enemy of all Mankind, they through his Sufferings, and Patience, and Purity, being the Pattern of all that come after him, have always gained Experience, though having not seen him with a mortal Eye, yet believing in him virtually, being kept near to him in Spirit, they partake of his Sufferings and the deep Tryals which he had in the Wilderness State, and long Fast, which betokens unto us that come after, a holy Abstinence from that which hath been delighted in, as to visible Appearance and every Christian in their young and tender Years is convinced of their former Vanities, which they walked in while they were in Ignorance, and in the Lusts of the *Gentiles*, and doth feel his own Spirit in a measure crucifying them to the World, and the World unto them. And this Work and Godly Fast stands not in the outward Observations, as some think in outward Imitation, as to put a Holiness in Abstinence from some Meats, never coming to feel him in Spirit, (v)

Jesus who was led by the Spirit into the Wilderness to be tempted) neither comes to know the Fast which God requires, *Isa. 58. 6. Which is to break the Bonds of Wickedness, to undo the heavy Burdens, to let the Oppressed go free, and that ye break every Yoke, &c.*

And you who come not to know a Spiritual Travel, and your Saviour inwardly to Crucifie the Power of the Man of Sin, where his lodging and place is in the Creature, till wrought out by the Finger of his own Spirit, all outward Fasts, outward Crosses, all outward Formal Observations and Sacrifices, Crucifixes and pleasant Pictures of your own Inventions, will stand you in no stead, *but the day of the Lord will come upon such, to destroy both Root and Branch of all false appearances.* So my Prayer to the Lord is, you that are such a People, may come low in your Minds, and wait to be illuminated by *his Grace which brings Salvation, and hath appeared to all men, and teacheth them that obey it, to deny Ungodliness, and to live Soberly, Righteously and Godly in this present World.*

Now our Saviour was not free from the Temptations of the Devil, but he had nothing in him, when he came, that the Temptation could take hold on, he being in that Divine Power and singular Pu-

rity which was without mixture; and when he was hungry, the Tempter saith, *If thou be the Son of God, command that these Stones be made Bread*; but saith Jesus, who had the Life in him, *It is written, Man liveth not by Bread alone, but by every word that proceedeth out of the Mouth of God.* And again, he comes and setteth him on a Pinnacle of the Temple, and saith, *If thou be the Son of God cast thy self down, For it's written, he will give his Angels Charge over thee, and in their hand they shall bear thee up, &c.* But saith Jesus, who is the Life, the Alpha and the Omega, *It is written, thou shalt not tempt the Lord thy God.* And yet, he could not leave him, but attempting to overcome this Prince of Life (as he overcame the first Adam and Eve in Paradise) he takes him up into an exceeding high Mountain, and sheweth him all the Kingdoms of the World, and the Glory of them, and saith unto him, *All these things will I give thee, if thou wilt fall down and Worship me*: And he doth now in his transforming and seeking to usurp, shew Man the Glory of the Kingdoms of the World, and doth allure Mankind to his Worship, by pretending the Power of giving it: And his Presumption was very high, (*Lucifer-like*) to tempt our blessed Saviour with these things, but he could

not

not be prevailed with, for these two Reasons:

1. Because that Jesus is Lord of all, and the Earth is his, and the fulness thereof, *and the Kingdoms of the World must become the Kingdoms of the Lord Jesus Christ*: And the Devil is but an Usurper, and transformeth himself to Captivate the Minds of those who are deluded by him.

2. This blessed Saviour is to be Worshipped in Spirit, *one with the Father*, according to the appointment of the Father, and not only Men, but let all the Angels worship him. Therefore saith he, with a sharp Reproof at the last, *Get thee behind me Satan, for it is written, Thou shalt Worship the Lord thy God, and him only shalt thou serve*. Then the Care of the Father was over him, that he sends his Angels to Minister unto him; so all his Necessities were supplied through the Love of a tender Father, who supplies the wants, and relieves, succours and supports all his Children, who stand steadfast in the day of Tryal, in this Shield of Faith, through Christ Jesus, resisting all the Allurements, and Transformings, and secret Entisements of Satan, who subtilly goes about, and seeks every way to draw from the simplicity of the Gospel.

And this Heavenly Man, who is the Christ of God, as the Prophet declares of him in *Isaiab*, *I have given him to be Light to lighten the Gentiles, and the Glory of my People Israel; to open the blind Eyes, to unstop the deaf Ear, to bring the Prisoner out of Prison.* He is the Gift of God the Father, and they are blessed who receive him, and abide in him. And when he came to the Borders of *Zebulon* and *Nepthalim*, than was fulfilled which *Isaiab* had Prophecied many years before viz. *The People which sat in Darkness saw great Light, and to them which sat under the Region of the Shadow of Death Light is sprung up.*

Now all the Inhabitants of the Earth are under this Region of the Shadow of Death, and sit in Darkness, cover'd with Darkness as a Vail, until Christ, the true Light be known, through the pure shining and breaking in of his Glory and the Influencies of his Power inwardly, which as Man and Woman joyns to his appearance in them, it springs up to the expelling the Darkness, and perfecting the Work of Salvation in the inward parts, which is the Temple of God, where in dwells Light, and Glory, and everlasting Righteousness.

And after this Wilderness State, and great Temptations, that he passed through
being

Being in the Authority of his Father, he began to Preach, and his Doctrine was in Power and Authority, and not as the Scribes and Pharisees, who only speak by Tradition; and he said, *Repent, for the Kingdom of Heaven is at hand*: And he called two Brethren, *Simon* and *Andrew*, who were poor Fisher-men, and he said unto them, *Follow me, I will make you Fishers of Men*; and they consulted not, but followed him: And the other two Brethren, *James* and *John*, after the same manner he called, and presently they left their Ship and their Father, and they followed him; from thence he went about all *Galilee*, Preaching the Gospel of the Kingdom, so that his Fame went throughout all *Syria*, and the Multitudes that followed him were so great, that he went up into a Mountain; and when he was set his Disciples came unto him, and he opened his Mouth and taught them, saying, *Blessed are the Poor in Spirit, for theirs is the Kingdom of God*. This true Poverty of Spirit is a Preparation for all other Blessings, and it has always a sure right to the Treasures of the Heavenly Kingdom; so that, what need that Man or Woman want, who are but truly Poor in Spirit? surely they shall want no good thing (labour to keep in the Humility, ye Sons and Daughters of *Sion*) and

the Eight other Blessings are annex'd to it, as is left upon Record in the Scriptures of Truth, unto the Generations which are Disciples in Spirit unto Jesus and such feel the Vertue and Comfort of his Doctrine, through Divine Influencies unto their Souls.

This is that Jesus in whom we believe who came not to destroy the Law, but to fulfill it; which Law of *Moses* made nothing perfect, but the bringing in of a better Hope did, which is *Christ in us the Hope of Glory*, who is the everlasting High-Priest over the Household of God; and it is in him and through him we come to the fulfilling of the Law and the Prophets, whose work is to bring out of the *self-righteousness*, into his own *righteousness*; For, saith he, *except your Righteousness exceed the Righteousness of the Scribes and Pharisees, ye cannot enter the Kingdom of Heaven*: Their Righteousness at the best was in the outward Performances of the Law, but they came not to him, who fulfills it; therefore saith he, *Ye have heard that it was said by them of old time, Thou shalt not Kill, &c. But I say unto you, That whosoever is Angry with his Brother without a cause, shall be in danger of the Judgment, &c. Ye have heard that it was said by them of old time, Thou shalt not commit Adultery; but I say*
unto

unto you, That whosoever looketh on a Woman to lust after her, hath committed Adultery with her already in his Heart. Ye have heard by them of old time, Thou shalt not Forswear thy self, but shalt perform unto the Lord thine Oaths; but I say unto you, Swear not at all, &c. He prescribes the Remedy, and saith, (in a Mytery) If thy Right Eye offend thee, pluck it out, and cast it from thee; for 'tis profitable to thee that one of thy Members should perish, rather than thy whole Body be cast into Hell; and if thy Right Hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy Members should perish, and not that thy whole Body should be cast into Hell.

Now here ariseth a sharp Doctrine and corrosive for a Corrupt Disease, which is not to be taken literal or visible, neither did he intend it to the natural Member, but that were to the destroying that, which simply in it self is the Workmanship of God; but as the Evil Eye is within, the root of Bitterness within, the evil Fruit are Springs; so the Sword of the Spirit is within, and the Circumcision of the Heart is within, which cuts off the Hand that offends, and plucks out the Eye that adulterates; and these perish as Sodom, and Gomorrah; and thou wilt come to know them in a Mytery consumed with

Fire, and thy Soul and Body comes to be Saved by the Power of an endless Life in and through obedience unto him who is the everlasting Counsellor of thy Soul. And the Work of God in Spirit being truly witnessed, it slays the Carnal Mind which is Enmity with God; and that being nailed to the Cross, which hath broken the Command) Man becomes dead unto Sin: And as the Apostle saith *If we be dead unto Sin, how can we live any longer therein? As we have yielded our Members Servants of Unrighteousness unto Sin, now we yield them* (in our regenerate State) *Servants unto Holiness*. So the Eye, the Hand and Tongue being led and guided by the pure Spirit of God are Instruments of his Glory to Serve him. And there's a Heavenly Beauty in the New Creation, where the Lamb of God's Glory shines upon the Tabernacle.

And many are the Tryals which thy Jesus our Saviour had with the Uncircumcised in Heart and Ear, Jews, Priests and Rulers, who took Counsel against him, and derided his Doctrine, though never Man spake like him; and he said unto them, *From the days of John Baptist until now, the Kingdom of Heaven suffereth Violence, and the Violent take it by force.* But if through fervent Love thou would'st enter the Kingdom (thou pr

felling

selling Christian) thou must forsake the World which lies in Wickedness, and have a fervent Zeal after Righteousness, which brings thee into a patient suffering of Tribulations, otherwise thou canst not enter the Kingdom of Glory.

And those who are careless and ignorant in the Work of Salvation, he compares to a Generation, like unto Children sitting in the Market, calling to their Fellows, *We have piped unto you, and you have not danced; we have mourned unto you, and you have not lamented; for John came neither eating nor drinking, and they say, he hath a Devil: The Son of Man came eating and drinking, and they said, Behold a Man Gluttonous, a Wine-bibber, a Friend of Publicans and Sinners, but Wisdom is justified of her Children.* How is it now with a Generation, whose Eye doth not discern the Spiritual Appearance of *John Baptist's* State in Spirit, and Christ Jesus in his Infallible Spiritual Appearance in those who are made Witnesses of them? Are they not ready, in the time of our Abstinence and weaning from all visible things, through the Spirit of Burning and Judgment placed in us, to bring us into the Death of all thing, wherein formerly we had our Life, that so through Death, and a Consumption of the former Vanities, we may obtain Life and

and Mercy? In which State, as it was with *John Baptist*, no pleasantness is walked in: Are they not ready to say, *We have a Devil, or it is the work of Delusion or Satan?* but Wisdom is justified of her Children; though she have many Enemies, yet her Structure or Building shall not be thrown down: And when we come to know our gathering to the Bridegroom of our Souls, and the Pangs and Travails we had in Spirit are gone over and forgotten, by reason of the Birth Immortal born in us, being come to the true joy in his Presence, through the Vertue of his Life, which never was degenerated, we are made Partakers with him of a right unto the Creation; and in the feeling of that Word of Sanctification on that lives in us, we do eat and drink to the Praise and Glory of God in singleness of Heart, because he that Lives forever, lives in a Remnant of his, and bids them *be of good cheer, for, saith he, I have Overcome the World.* Mans striving in his Will cannot do it, but through Faith in Christ Jesus the Overcoming is. Then does not a Generation say, *These can take Liberty* (now they are in their former course) *and can use the things in the Creation, and we see no difference between them and us, in these Temporal Things?* as that Generation who were not acquainted

acquainted with his Power and Life, would account him a *Friend of Publicans and Sinners, Gluttonous*, and the like; but such know not the work of the Lord, nor the effect of that Grace which makes to differ, and so stumbleth; being disobedient to the Light in themselves, which would bring them into the same Sanctified State with us; this is not to plead for, or use any thing in the Immoderation or Intemperance, either as to Meats, or Drinks, or Apparel, through an inordinate Affection; but in the feeling sense of what the Children of God were in, and spoke forth in the Primitive Church, to the pure, all things are pure. But on the other hand, to the unbelieving and disobedient, their very Minds and Consciences are defiled, unclean in their Apparel, unholy in their Eating and Drinking; those that believe are not in the Light, which searcheth the Heart of all the hidden things of *Esau*, and are disobedient to the Manifestation of God's Spirit, how should they be pure, or of a clean Heart, to have a right use of the things in the Creation? So that *Wisdom is justified of her Children*, and *not of the Children of Disobedience*. And behold yet a little further, the Glory of this Lamb of God, who came to

to take away the Sins of the World, and to give Life unto as many as believe in him; he is the *blessed Vine*, *The Rose of Sharon*, *The Lilly in the Valley*, *The Prince of Peace*, who creates Peace, and gives it unto a Remnant that trust in him: He is the *Minister of the Sanctuary* and *Tabernacle*, which God hath pitched, and not Man: He is the *Anointed above all*, on whom the Spirit is poured in the Fullness, without measure, to Preach the Glad Tidings of the Gospel; and there is none comparable unto him unto my Soul, and unto the Souls of those in Union with him: He illuminates, he opens the Heart, he cleanseth the Heart, he sanctifieth, and makes clean the Vessel, he pours in of the New Wine of his Kingdom, and he causeth the Soul to drink of the River of his Pleasure; he ratifies, builds up and establishes a Remnant of Sons and Daughters in his own Name, which is the Foundation of Ages and Generations, the sure Rock, which the Righteous come to (when the Storms arise) and are safe in him. *This is my beloved; this is he that preacheth the Glad-tidings to my thirsty panting Soul*, can the Redeemed by him say; *He is white and ruddy, the chiefest among ten Thousands; his Head is as the most fine Gold, his Eyes are as the Eyes of Doves by the Rivers of Water washed with Milk*

Milk, and fitly set; his Cheeks are as a Bed of Spices, as sweet Flowers; his Lips like Lillies, dropping sweet smelling Myrrh, his Mouth is most sweet, yea, he is altogether lovely. This is my Beloved, this is my Friend, the Shepherd and Bishop of my Soul, can a Remnant say. O ye Daughters of Jerusalem, do not stir up this my Beloved in your own Wills, but wait to know him pleased in all your Movings, and freely come unto him, and part with all other Lovers, and the staining Friendship of this World, that you may wholly be gathered to this Marriage Union, and he will be a Friend, a Comforter and Teacher, and a Counsellor and Helper, and Support, when all things else do fail, as David said, *God is my Portion, and he will never fail.*

And the Son of God, of whom the Father said, *Hear ye him*, who Preacheth the Gospel, which is the Power of God unto Salvation; for in him is Salvation (and all true Preaching is in him) and not in any other Name amongst the Sons of Men; and his blessed Doctrine is left upon Record to Generations, and the Faithful are made Partakers of it, to their Comfort and Soul-satisfaction. And who are brought to believe in him who is the true Light, and wait singly in his Spiritual Appearance, such receive him through

through the Influencies of his Glory in them, and this gives them the Knowledge of God the Father in the face of Jesus Christ. So the Revelations of the Mystery of his Doctrine and Kingdom are opened unto those who meet with the Influencies and Inspirations of his Spirit in waiting little and low in their own Eye at his Feet (for the Lofty in Spirit seldom meet with him) who is the Author and Ground of all our pure and saving Knowledge, which puffs not up, but gives the Soul to feel in him Life Eternal. And the Preaching of this Jesus, powerful Shepherd and Bishop of our Souls, was in the Heavenly Authority of his Father, in which he spoke forth all things appertaining to Life and Salvation, and are left upon Record by those who were Witnesses of his Coming, in a most especial manner by *Matthew, Mark, Luke and John*, who were Witnesses, with many more, of his Doctrine, Life and Suffering, who laid down his Life for his Sheep; as it is written, *Mat. 27. 28. They stripped him, and put on him a Scarlet Robe, and when they had platted a Crown of Thorns, they put it on his Head, nailing him to the Cross, spitting upon him, and mocking him, saying, HAIL KING OF THE JEWS, though he had done nothing worthy of Death; yet the Hard Hearted*

who

who rejected the chief Corner Stone, said,
*We have a Law, and by this Law this
 Man must dye.* So, refusing the just One,
 and the Saviour of the World, they chose
Barrabas to live. This Cruelty acted it
 self in a Guileful Spirit, to destroy him
 in whom was found no Guile, neither
 ever was it in his Mouth. This is he
 who Suffered under *Pontius Pilate*, was
 crucified, dead and buried, and the third
 day rose again, who ascended, and sitteth
 in the Right Hand of God the Father,
 from whence by his own Power he comes
 to judge both the Quick and Dead.

This is he in whom I Believe, and is
 my Saviour, in and through whose pre-
 cious Blood, is my Salvation and Re-
 demption, and not in another (which
 thousands with me are Witnesses of)
 whose blessed Promise we believe in, and
 by whose measure are made Partakers of it, *That*
he would send the Comforter, the Spirit of
Truth, whom the World could not receive,
because they knew him not; he shall bring
all things to Remembrance, and shall lead
us into all Truth; and he that is in
us, shall be with you to the end of the
World. This is the blessed Saviour, whose
 appearance is in Spirit, as the Apostle
 testifies of his *Second Appearance without*
the flesh, to Salvation, which cannot be known
by his Spiritual Work in the inner-
man,

man, whose appearance and manifestation is to destroy the works of the Devil which is Sin, Unbelief, and all Unrighteousness whatsoever, that he alone may Rule and Reign in Man and Woman, who brings Salvation to their House.

And we do believe the Record of him is true, declared and held forth in the Scriptures of this *New-Testament*, by those *Evangelists* and *Apostles*, to whom he made known himself, and gave Commission to Preach his Everlasting Gospel, and to the Hands of Faithful Men, the Sum of their Doctrine and Church-Government was committed, to be written and communicated to Generations following. He that runs the Heavenly Race, may read that as he Prayed, so it might be fulfilled in the Seventeenth Chapter of *John*, left upon Record; *Holy Father, keep through thine own Name those whom thou hast given me, that they may be one, we are one: I have given them thy Word, and the World hateth them, because they are not of the World, even as I am not of the World; neither pray I for these alone, but for them also which shall believe on thee through thy word, &c.*

And this *New-Testament* is not a destroying, but a fulfilling of the Old, he testified, *Matth. 5. 18. One jot or Tittle shall not pass till all be fulfilled.*

that we are not those, (as sometimes
 falsely slandered) who slight the Scrip-
 tures, deny them or undervalue the Au-
 thority, Dignity and Comfort there is in
 them to those that read them, and re-
 ceive the precious Truth in them, in a
 measure, of that Spirit that spoke them
 forth; *For as the Prophecy of Old came
 not by the Will of Man, but Holy Men spoke
 as moved by the Holy Ghost.* So it is the
 Holy Inspiration of the Almighty that
 gives the true Knowledge of the Scrip-
 tures, and Holiness is to be the moving
 cause of speaking them forth again; for
 the Lord hath said to the Unholy, *What
 hast thou to do to take my Words or Cove-
 nant into thy Mouth, who hatest to be re-
 formed?* So the Wicked is shut out by
 God's Appointment. And as it was with
 the Eunuch who could not understand the
 Scriptures, till he had them interpreted
 to him by *Philip*, who had Learned of
 Christ; for 'tis said, *He joyned to the
 Chariot where he sate, and preached unto
 him Jesus.* So Man may read, but doth
 not rightly understand, till he joyn in
 Spirit to this Jesus, who is called in Scrip-
 ture, *The Lyon of the Tribe of Judah*, who
 is found worthy to open the sealed Book;
 therefore, saith the Angel to *John*, *Weep
 not, for there is one found worthy to open
 the Seals, and unfold the Mysteries.* So
 whoever

whoever thou art, or what-ever thy Knowledge be in outward Speculation till thou hast found him who hath the Key of *David*, who opens, and none can shut, and shuts, and none can open, and come to Learn of him, as he said, *Every one that hath heard and learned of the Father, comes to me*; thou wilt be of the Number of those which *Peter* speaks of being *unlearned, unstable*; they wrest the Scriptures to their own Destruction, as many at this day are wresting and perverting the Scriptures, to cover their Sins with; but all these Coverings will be too narrow in the Day of Account, for the Deeds done in the Body, pleading for their Sins, by comparison (with those of former Generations) but do not come to compare and sympathize with the same Judgments, Wrath and Indignation of the Lord, which they passed through for those Sins; and as the Apostle said, comparing themselves with themselves (and others in this Case) are not wise.

So that Scripture given by Inspiration of God, we are real Witnesses of, To be profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect and thoroughly furnished to all good Works 2 Tim. 3. 16, 17. So that as no Prophecy of Scripture is of any private Interpretation

ation, which private Interpretation is
 doubtless the Knowledge and aspiring
 Wisdom of Man in his Fallen State, from
 whom the Tree of Life is kept by Cheru-
 rims, and the Flaming Sword: Then
 that which opens and interprets, and gives
 the true knowledge of the Scripture, is the
 Seed, Christ Jesus, who bruises the Head
 of the Serpent in Man and Woman, and
 redeems out of the Transgression and as-
 pirring Knowledge, which shut out Man
 from the Holy Paradise: The receiving
 of Christ becomes Life unto the Soul, and
 the in-shining of his Light and Glory
 rends the Vail of Flesh and Corruption,
 which darkens the Understanding, sepa-
 rates from God, and with-holds the good
 things; which Vail being done away by
 the Circumcision in Spirit, the Heavenly
 Birth is brought forth, to which the Pro-
 mise of Life, and Peace, and Salvation
 and it's unto this Holy Babe and Spi-
 ritual Birth in Man the Mysteries are o-
 pened, and the Scriptures are opened,
 which are of no private Interpretation;
 To the Spirit of God openeth and reveal-
 eth these things unto us, as unto Babes in
 Christ, according to his own Testimony,
 who is blessed for ever, in a time when
 we rejoiced in Spirit, and said, *I thank*
thee, O Father, Lord of Heaven and
Earth, because thou hast hid these things
from

from the Wise and Prudent, and revealed them unto Babes, Mat. 11. 25, 26.

And we further testifie unto all Kindreds, Tongues and Nations, That we who in scorn are called *Quakers* (though found *Christians* in Nature) are so far from laying waste or slighting the Scriptures of Truth, that we esteem them above all other the Writings of Men, and would have all to read them with a single Eye in the Fear of the Lord, and what they experience of them, through the Work of God's Spirit, so far they can set to their Seal is true; and what they do not experience, and come to see with their Eye Spiritual, and to handle Spiritually of the Word of Life, such as are exhorted to wait in the true Light, look at the feet of Jesus, and not to run in an Imaginary Spirit, from the Line of Truth in themselves, or the measure which they have already received; for that Portion which he influences the Soul with, through the reachings forth of his Divine Fullness, though but a little grain of true Faith and Grace, yet a sufficiency is in it; and thou canst feel thy Life bound up in the Holy Ocean, never wants or shall want Divine Openings in the Scripture, for freshings, and inexpressible Consolation to thy Immortal Soul.

And a Remnant can say with a simple Heart, That we have known the Holy Scriptures from our Youth, which is able to make wise to Salvation, *through Faith in Christ Jesus*, and have delighted to Read them in our tender Years, though our Faith was weak, and our Knowledge in the Mystery of those Heavenly Records, yet the Seed was stirring, and the Word was hammering at Seasons to break through the Rocks, and work down the Earthly part, which is in all by Nature, till we come to find the Pearl revealed, which makes us partake of the Heavenly Wisdom in Christ Jesus, to which joyning, we readily part with the Earthly Treasure, the Earthly Wisdom and Knowledge, the Earthly Glory, and account all but as Dross and Dung, in comparison of the Excellency of the Knowledge of Heavenly Treasure in Christ Jesus; and this which is Divine and Spiritual, furnisheth us to every good word and work, that we cannot be barren or unfruitful, but bring forth Fruit to the Praise and Honour of God: And the Spirit of God, *Anointing within* (as *John* calls it)udgeth of all things, and sees into the deep things of God, as they were in the beginning; and this Divine Original or spirit of Prophecy, which Man was endued with before the Scriptures were written

written, is that which gives a true Understanding of the Scriptures, and those Sentences which are obscure to those who are without, and walk in Darkness, such do not love the Light, so wrest the Scriptures to their own destruction; but are such who fulfill the Prophecy of *Isaiah* which saith, *By hearing ye shall hear, and shall not understand; and seeing, ye shall see, and shall not perceive; for their Hearts are waxed gross, lest they should understand, be converted, and I should bear them:* But to the Obedient, and those that love his appearance, he saith, *Blessed are your Eyes, for they see, and your Ears for they hear, &c.*

And this is the Spirit of Jesus, the Lyon of the Tribe of *Judah*, who was before *Abraham* was, before the Prophets and Apostles were, to whom all the Prophets bore witness, and the Apostles and Ministers unto him bore Testimony of which Salvation, saith *Peter*, the Prophets have enquired and searched diligently, who Prophefied of his Grace, and of his Power that should come unto us, searching what or what manner of time the Spirit of Christ, which was in them, did signifie, when it testified before-hand the Sufferings of Christ, and the Glory that should follow, unto whom it was revealed, that not unto themselves, but unto

unto us they did Minister the things which are now reported unto you by them that have preached the Gospel, with the Holy Ghost sent down from Heaven, which things the Angels desire to look into.

Mark, the Spirit of Christ was in the Prophets, revealing the Salvation and the Grace that should come unto us, and did signifie the manner and time before-hand of the Sufferings of Christ; and this was not only revealed unto them, but the Power of it was manifested unto such who preached the Gospel, which the Holy Ghost sent down from Heaven, which Gospel is the Power of God to Salvation, and is founded forth, and to be preached by an Evangelical Spirit. *John* the Divine saw an Angel fly in the midst of Heaven, having the Everlasting Gospel to Preach, saying, *Fear God, and give glory to him, who made the Heavens and the Earth, and the Fountains of Waters, the Hour of his Judgment is come:* and they must be influenced with an Evangelical Spirit, and dwell in the Heavenly place, who Preach the Gospel, and the work of it is to bring into the true fear of God, and to Glorifie his Name in Soul and Body, to be separate from the Worship of the Beast and his Followers, to worship the only true God in Spirit and

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and Truth, and to be Followers of the Lamb.

And further, I find in the Divine openings of that Word which lives and abides for ever, That the Lord is separating the *Precious* from the *Vile*, and gives a discerning betwixt the Righteous and the Ungodly, the Chaff from the Wheat he is gathering the weighty Seed into his Garner, and Chaff is driven away by his own Spirit: And in these following Particulars is manifested the difference betwixt the True and Faithful Minister appointed by God, from the false and intruding Ministers, set up in the Will and Wisdom of the Flesh, never sent or appointed of Divine Authority, as Christ said, *By their Fruits ye shall know them.*

I. The True Minister of the Gospel endued with Power from on High, and hath his Commission from Christ Jesus Spirit, who is the Everlasting High-Priest of our Profession, which said and said unto his, *I send you as Sheep among Wolves.*

[Antichristianism.] *The Ministers of the Letter have their Commission from Man, and they act as Wolves in Sheep Clothings, destroying the Sheep, and scattering them on the Mountains, in the Dark and Cloudy Day.*

II. The Ministers of Christ are such, who witness the Son revealed in them; and the Gospel which they Preach is not of Man, nor by Man, but by the Revelation of Jesus Christ.

[Antichr.] *The Ministers of Antichrist deny Revelation, and the Gospel which they Preach, is the Tradition of Men, what they have received and gathered by Acquired Parts, and not by true Inspiration.*

III. The Ministers of the Gospel are such who witness (in their measure) unto the Power and Spirit that was in *Matthew, Mark, Luke and John*, and what they declared of, are made Partakers by the Spirit of Jesus, signifying and preaching the same unto every Creature, as they are called of God.

[Antichr.] *The Ministers of the Letter are such, who in the Knowledge they have from Man, Preach Matthew, Mark, Luke and John, the literal part for the Gospel, not knowing the Power of God, but are called unto their Work by Man.*

IV. The Ministers of the Spirit are such, who by sound Doctrine, and a Holy Conversation, Labour to convince and regain those who are Aliens and Strangers to God, into the Life of Holiness, using no other Power, but the Power and Authority of the Spirit of Christ to set-

tle and build them on the Foundation of Ages and Generations.

[Antichr.] *The Ministers of the Letter are such, who by Words, without Power, in an unholy Conversation draw People from the Covenant of Light and Life, to be Aliens and Strangers unto God, using and making use of the Carnal Sword to keep them on the Sandy Foundation, which will not endure the Storm.*

V. The Ministers of God have this Message, *That God is Light, and in him is no Darkness at all; and their Labour is to turn People from Darkness to the true Light in them, and from the Power of Satan, to the Power of God, that believing in the Light, they may be Children of the Light, and of the Day.*

[Antichr.] *The Ministers sent by Man draw People from the true Light within calling it, The Light of a Natural Conscience, Ignus Fatuus, or the like, speaking a Divination of their own Brain, and not from the Mouth of the Lord; so keep People under the Power of Satan, and out of the true Faith, which worketh by Love and gets Victory over the World.*

VI. The true Ministers of the Gospel are such, who have heard the Voice of the Son of God, and are sent to Preach the Glad-tidings of the Gospel, to Proclaim

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claim Liberty to the Captives, and the opening of the Prison to them that are bound; to bind up the broken-hearted, to appoint unto them that Mourn in Sion, to give them Beauty for Ashes, the Oyl of Joy for Mourning, the Garment of Praise for the Spirit of Heaviness, that they may be called *Trees of Righteousness*, the Planting of the Lord, that he might be glorified.

[Antichr.] *The Ministers of the Letter are such, who by their own Confession, Joh. 5. 37. never heard his Voice, neither have they seen his Shape, having not his Word abiding in them, but are sent by Man, in pretence to Preach the Tidings of Peace, to whom God speaks no Peace; and instead of bringing to the Truth, which brings the Soul out of Prison, they draw from the Truth, into the broad way, which keeps the Soul in Prison, and leads into the Path of Destruction.*

VII. The true Christian and Minister of God is exposed to Suffering for the Name of Christ, being Baptized into him, through the Baptism of his Death and sufferings, they really come to feel a reigning with him in Life and Glory.

[Antichr.] *The Titular Christian and Minister of Man's Appointment, being out of the Lamb's Nature, exposeth others to suffer, being Baptized into outward Water,*

not knowing the inward Baptism, in that State, cannot come to Reign with Christ in Glory.

VIII. The true Christians and Ministers, appointed of God, in the exercise of their Faith, and in the Work of that Ministry, which God has called them to, being acted in the Free Gift of his good Spirit, freely gives, as they have freely received those Divine and Spiritual Treasures they are made Partakers of, to the gathering out of the World that lies in Barrenness and Wickedness, and to the edifying of the Body of Christ; such have their Goods spoiled, are Imprisoned and Persecuted for their blessed Testimony bearing, which is the Portion they have from the World in all Ages, so in this present Age and Generation.

[Antichr.] *The Titular Christian and Minister, appointed of Man, the work of their Ministry is sold at a dear Rate for Money, so not the Gift of Christ Jesus which never could be bought and sold for Money; therefore it is of the World, and the World bears its own; and such grow Rich, and Proud, and Haughty in the World, and are the cause of the true Christians and Ministers Imprisonment, and Spoiling of their Goods: Their Testimony being in the will of Man, and their Portion in this World, as it was in all Ages, so in this.*

IX. The

IX. The true Christian and Minister of the Gospel witnesseth unto the Anointing within, which is Truth, and in it is no Lye, and doth partake of the Oyl of Gladness, which is renewed in the inner Man, having their Light shining, and their Lamps burning, always ready to enter into the Bridegrooms Chamber, where the Joy is in his Presence.

[Antichr.] *The Minister of the Letter bath his Tythes for his Oyl (and if that be removed his Lamp fails) so he waits for the increase thereof, and feeds upon the visible and corruptible things, having a Lamp empty of that which is Spiritual, his Care is for the Carnal, and is always ready to enter into the Poor Man's store, to take of him, which keeps (the Minister) in the Chambers of Death, and separates him from the Presence of God, so that his Treasure and Joy is in the Earth, and not in the Lord, though he profess him in words, yet in works deny him.*

X. The true Christian and Faithful Minister of God keeps stedfast in the true Faith, making Self of no Reputation, bearing his Cross through the Vail of Tryals and Tribulations in this World, and waits to feed upon the Tree of Life, that he may feed the Flock with the same Life, not seeking his own Glory, but the Glory of God, that in all things he may

be approved a Work-man not ashamed of the Gospel he is made Partaker of, which is the Power of God to Salvation, and works People into the Power of an endless Life, being kept sound in Faith, Charity, and every good Work, that he may live to the Honour of him who hath called him.

[Antichr.] *The Minister who intrudes into the Work, and comes not rightly in at the Door, is an Enemy to the Cross, in whom Self rules, though his Profession may be large (in the similitude of Truth) and may glory in the Comprehension and Wisdom of the Flesh, feeding on the Tree of Knowledge, does but feed others with the same, glorying in the Self-appearance, and not in the pure appearance of God, withereth like the Grass on the House top, not feeling the Vertue of the Gospel (to live of it) comes to be a shame to his Profession in the end, making Shipwreck of Faith and a good Conscience, and is destitute of the good work of God, living Faith, and true Holiness, he never brings Honour unto God.*

For Conclusion, This springs in my Heart to every Individual to whom this may come, in this Nation of England, and other Islands round about, who has some little sense of the mighty God of Jacob, as the Scripture declares, and are made

made Partakers of that Manifestation and Declaration which is yet shut up from many in the World. I say, the Light of the Glorious Gospel hath shined powerfully in this our Day, after the dark-Night of Apostacy, to bring into the true Knowledge of the Son of God, whom to know, and to be in, is Life Eternal; for it is he that gives Life unto the Soul, and not another, he quickens and raises up out of the State of Death, and by the Arm and Power of his Spirit he gathers into Covenant with him; he strips off the Lyonish and Wolfish Spirit in Man, and he begets into the Lamb and Sheeps Nature; he is the true Door to enter in at, and all that climb another way are Thieves and Robbers, but all that come into the Fold by him, they find Pasture, fresh Springs of Life are opened to them, and he feeds them with his own Life, which is Living Bread to their Souls; therefore, saith he, *Joh. 10. My Father which gave them me is greater than all, and no Man is able to pluck them out of my Fathers Hand; they hear my Voice, and I give them Eternal Life, and they shall never perish, neither shall any Man have Power to pluck them out of my Hand.* Though the World for a time, and the Lyonish and Wolfish Nature, and Bryars and Thorns may pluck off the Fleece,

and push the Sheep outwardly, yet their Life is hid with God in Christ; and their Peace, and the Comfort stands in this, that no Man can pluck them out of his hands. Wherefore, I Exhort all in the Name and Spirit of the Lord, have an Eye to this good Shepherd and Bishop of the Soul, and follow this Lamb wherever he leads; this Minister of the Sanctuary and Tabernacle which God hath pitched, and not Man, and learn of him *Faith, Patience, Meekness, Lowliness and Humility, Self-denial, Uprightness and Holiness*, for in him is found no Guile.

And let all who Minister for God, be found in him Faithful Witnesses, and Partakers of his Divine Nature, and feel sensibly that they are washed by his Blood, and have on the White Raiment inwardly, his own Righteousness, and have receiv'd Commission through a Divine Oracle from him, and are still receiving Vertue and Treasure from him in whom their sufficiency consists, and not in any thing else; or in a time of Account they will be found false Witnesses for God; and though they have Prophesied in his Name yet to the unclean he will say, *Depart from me, ye workers of Iniquity, I know you not.*

And as on the one hand, in their several particulars before-mentioned, as open

in me, the Faithful are distinguished and made manifest in their Doctrine, Conversation and Work in the Gospel, to the Glory and Honour of God. So on the other hand, the unfaithful and uncalled of God, but Intruders, and so in the Antichristianism and Apostacy, are distinguished, and will appear to the dishonour of God, and bring upon themselves Shame, Tribulation and Anguish to their own Souls.

So in the Bowels of Love, I Exhort all to wait in the pure stillness of Spirit and Silence, to know the Angel flying in the midst of Heaven, which hath the Everlasting Gospel to Preach, which Word is a Word of Power, and his Voice is uttered in the inward parts of Man and Woman, saying, *Fear God, and give Glory to him, for the hour of his Judgment is come: He is come, he is come to judge the Whore of Babylon, and to rend the Garment of all Uncleanness, to take off the Covering from all Flesh, that his Right may spring, and that he may purchase to himself a Peculiar People, a Royal Seed, a chosen Generation, a Remnant in whom shall be found no Iniquity. And a Holy Pure and Glorious Ministry is he singeing and raising up, (that People be not be deceived with) to sound forth his Name in Righteousness, and the whole Earth*

Earth shall be glad in the arisings of his Glory, and in the breakings forth of the Splendor of his Beauty, as in Ancient days. And this I further signifie to the Land of my Nativity, There's a Remnant of *Israel* has learned more of the Divine Mysteries of the Kingdom of God, in the reaching forth of Life unto their Souls, in a silent waiting on the Lord, who has shined on *Jacob's* Tabernacle, than all the Bishops and Ministers set up in the Will of Man (in his Fallen State) could make known unto them, and can say with *David*, when he came to Divine inward Teachings of the Lord, *Thou hast made me to know more than all my Teachers; thou hast made me wiser than mine Enemies; I have more Understanding than my Teachers:* And as *Solomon* said, *There's a time first to keep silence;* yea, before any can rightly preach forth the Divine Treasures of Heavenly Wisdom; and with *John* in the *Revelation*, *We come to know the seventh Seal opened, and the silence in Heaven, for the space of half an hour; and the Golden Censer in the Angels Hand is known, in which is much Incense, that he should offer it with the Prayers of all Saints, upon the Golden Altar which is before the Throne; and the Smoke of this Incense, with the Prayers of Saints, ascends up before God in the A*

gels Hand. And this is not known, neither can be understood in the Wisdom which Man teacheth, but which the Holy Ghost teacheth. Therefore, saith the Prophet *Zechariah*, *Be silent, O all flesh, before the Lord, for he is arisen out of his Holy Habitation.* And what is he arisen for, but to spread his own Glory, and exalt his own Name, and to plead with all Flesh, who has grieved his Spirit? And he is yet grieved with an Adulterous Generation, and his Wrath will not be appeased, till the Tongue of the *Ægyptian Sea* be dried up, and the Mouth of the Wicked and the Unclean be stopped, which offers Sacrifice in a polluted and unsanctified Vessel. And this is a Crying Sin in thee, *O England!* with many other Sins, that thy Prophets and Ministers a number of them are become light and treacherous Persons, drawing near unto God with the Mouth, perhaps some in a large Profession, but the Heart afar off, *viz.* in the Pride of Life, Covetousness, which is Idolatry, Deceit, Hypocrisy, and the Defilements of this World.

O! 'tis high time for thee to behold, as in a Mirrour, how thy State stands, and come to the *Fountain set open for the Children of Judah and Jerusalem to wash in, for sin and for uncleanness*, which no visible Works nor outward Baptisms can effect,

effect, but only the *Spiritual Laver* in *Christ Jesus*. O wait to know thy Garments made white in the *Blood of this Immaculate Lamb*, and through a deep *Godly Sorrow, Fasting, Mourning and Tribulation*, come to know the Birth of the Kingdom brought forth in thee, which doth and must *inherit the Promised Land*, which *flows with Milk and Honey*, obtained without corruptible Price or Money. And there is no other Birth can adorn his Gospel, or preach forth his Gospel, which is the Power of God to Salvation, but that, and alone that Holy Generation which is made Partaker of Salvation. And I do believe, therefore dare I declare (with many more of *Zion's Children*) That God is at work to accomplish his Promise, prophesied in former Ages, wherein the Lord said, *Isa. i. 25, 26. I will turn my hand upon thee, and purely purge away thy Dross, and take away all thy Tin: I will restore thy Judges, as at the first, and thy Counsellors (thy Ministers) as at the beginning (or in Primitive Times) Afterward thou shalt be called the City (or Land) of Righteousness, the faithful City; for Zion shall be redeemed with Judgment, and her Converts with Righteousness.* And this Living Faith is the Gift of God, which purifies and gives Victory over the World, without which,

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it is impossible to please God in any Duty, in any Sacrifice; it Crowns a People with Glory in all their Exercises, Labours, Travails and Tribulations, in it we receive strength to endure the Sufferings of this present Age, and abiding in it till Death, we shall be Crowned with *Immortal Glory*.

And in this we have the full Perswasion wrought in us, and can say of a Truth with the Ancient Brethren in their Day, *Who shall separate us from the Love of God in Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword?* (As it is written, *For thy sake are we killed all the day long; we are counted as Sheep for the Slaughter*) Nay, in all these things we are more than Conquerors, through him that loveth us; being perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers (of this World) nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature shall be able to separate us from the Love of God in Christ Jesus.

So in him all wait to live, who is the *Alpha* and *Omega*, that in his Love and Favour we may depart hence from Mortality, being swallowed of Immortality, then shall we reign with him in Glory, who is God over all, Blessed and Magnified be his Name and Power for Ever, *Amen*.

York-Castle, the 9th
Month, 1682. }

Samuel Watson.

*A Heavenly Visitation to the Travelling
Soul, and Generation Born again of
the Immortal Seed.*

*With a TESTIMONY of the Rege-
nerate and True Birth thereunto.*

THUS saith the Lord, I am God
and changeth not, who provideth
for the Faithful in all Ages.
The *Jehovah*, and besides me there is no
other God: I made Heaven and Earth,
the Sea and the Fountains of Waters, and
there is none to be Worshipped besides
me, neither is there any that can deliver
out of my Hands, (whom I give to de-
struction shall be cut off) I am he that
delivereth from the Paw of the *Bear*, and
Mouth of the *Lyon*, and from the Fiery
Furnace. I put Bounds to the swelling
Rage of the Sea, that it cannot pass the
limits thereof. My Power is unchange-
able, and my Visitation of Love to my
tender Seed and Off-spring has been (ex-
tended) since the Foundation of the
World. And I have called a Remnant by
my Name, in whom I have placed my
Fear, and declared my *Counsel* (which is
received in my Light shining) in their
inward parts; and have given them
Power to obey at my *Pleasure*, and my
Glory

Glory is near to be revealed unto them ;
 and this *Seed*, and *Generation*, and *Plants*
 of my Renown, I have called out of *Kin-*
dreds, *Tongues* and *Languages*, unto the
 one Heavenly *Canaan*, and espoused them
 to be my Church, the Church of the first
 Born, written in Heaven ; to understand
 the Tongue of the Learned, and possess a
 pure Language, through the pure Spirit
 of the Lamb approaching my Throne. I
 am he that hath formed thee, and given
 thee a Being ; and when thou wast in
 thy blood, and in *Egypt's* darkness, I Vi-
 sited in my Love, and said unto thee
 Live ; and now have I raised thee up
 from Death to Life, and turned thee
 from Darkness to Light, from *Satan's*
 Power, under whom thou wast in Bon-
 dage, unto the Glorious Power of my
 Heavenly Life. Now arise, arise shine
 forth, O *Sion*, shake off the dust of the
 Earth, and let no impurity cleave to
 thy Habitation ; let thy Gates be Praise,
 and the Posts of thy Doors Holiness, that
 my Excellency may descend upon thee.
 Let it be known through the breakings
 forth of the Splendor of my Glory, the
 Innocency of thy Life, and the Beauty
 of thy Garments, to whom thou belong'st
 that no weapon formed against thee
 prosper) so shall it be known of a Truth
 I am the Sword of thy Excellency, and
 thou

thou art Saved by me; and let thy Child-like harmless Life demonstrate what War thou art engaged in, and in whose Hands thou art a Battle-Ax (Spiritually) to Thresh upon the Mountains, and to Subdue the Hills, that my one Mountain of Holiness may be establish'd on the top of all the Mountains, and my Glorious Appearance in Spirit and Truth, springing over all the Hills of Opposition, and Sinful Contradictions (which grieves my Spirit) and in my Valley (which I have prepared) shall the Righteous Branch take Root, and grow and spread over all Nations, which are before me but as a drop of a Bucket, and the Islands as the dust of the Ballance. Then Happy are the People that tremble at my Word, in whom my Fear is placed, and walk in the Light of my Countenance, they shall prosper and shine forth as a Glorious Habitation; and in the end of all their Sufferings, which they now pass through for my Name, shall obtain the Crown of Glory.

A Testimony of the Regenerate, &c.

O Blessed Father, how great is thy Love, and how gracious is thy Visitation unto my Immortal Soul: Now do

do I hear thy Voice in the Still Calm
 Manifestation of thy Ancient Love,
 wherein thou mad'st known thy self unto
 the Patriarchs of old, though after di-
 vers manners thou spake unto them, yet
 it was in the same Power, and the same
 Spirit of thy Son, whom thou hast Ap-
 pointed Heir of all things before the
 Foundation of the World: In which Be-
 loved Son (whom thine is now to hear in
 this latter Age) thou now speaks and de-
 clares thy Mind and Counsel unto me,
 (whom thou hast humbled by thy Spirit)
 and thy Voice is pleasant unto my Soul,
 which thou hast quickned and raised from
 Death to Life; and through the Vertue
 of the Blood of the Spotless Lamb, which
 suffered Death upon the Cross (yet could
 not see Corruption) through the one Of-
 fering in this Eternal Spirit, thou hast
 purged my Conscience from dead Works,
 (and dead Sacrifices) and thou hast wash-
 ed and cleansed my Garments, which
 were filthy and polluted, of a deep dye,
 and stain like Crimson; thou hast made
 them as white as Wool, thou hast given
 me the fine Linnen, and through the deep
 passage of Tribulation, in a measure im-
 planting me into the likeness of (thy
 Sons) Death and Baptism of Sufferings,
 thou hast brought me into the Resurre-
 ction of Life, and implanted me into the
 new

new Name, where my dwelling is with the Church of the First Born, written in Heaven. And now, Father, what can I do for thee, who has thus visited me, with the pouring in of thy Spirit from on High, and declared thy Power as in Ancient days; and not only so, but translated me to the glorious Light and Liberty of thy Son, that in and through the portion of thy Spirit thou mayst be all in all, in me, and through me. Can I any more delight in *Egypt's* Glory? can I take up a rest in any polluted Path? can I live any longer in the Lust of my former Conversation, where the War and the Strife lodgeth? can I hearken any more to the Wisdom of Fain Man, who feeds on the Tree of Knowledge? (then would thy Spirit reprove me) is not my Soul weaned from *Idolatry*, as the Child is weaned from the Mothers Breasts? and hast not thou taught me by thy own Spirit of Truth, the Comforter, which leads into all Truth, and gives a
Collos. 2. 11. departure from Iniquity? Surely, Father, thou hast come near unto me with the Circumcision of thy own Spirit, and hast inwardly cut off this Body of the Sins of the Flesh, which polluted my Soul, and veiled my Understanding; so that for want of Living Faith, I could not get the

the Victory over this World, and Spiritual Darkneſs, which covered me, as a Menſtruous Garment, ſo that I could not behold thy Preſence, nor thy Glory ſhining in me; neither could I partake of the Riches

Titus 11,
12, 13.

of thy Grace, though it appeared in me, I could not lay hold on its Vertue, or believe in its Efficacy, to be taught by it; till thy Power break in as a Hammer, and thy Word became a Fire, to diſſolve and bruife that Man of Sin (which lodged in the ſecret Chambers of Darkneſs) and ſearched every corner of my Heart, as with thy Candle, till I had found what I had loſt; and brake through the Rocks and Earth of ſtrong Corruptions, until I found the Pearl of great Price in me. Then did I willingly (and not till then) part with all for this moſt ineſtimable Treafure, which is of greater Value (to my Soul) than all that is viſible. And accounted all which I had formerly comprehended and gathered (in the Fallen State) but as Droſs and Dung, in comparison of this Divine Excellency, of the Grace and Knowledge of Chriſt Jeſus my Saviour; in and through whoſe Spirit, Holy Father, thou haſt raiſed me from Death to Life, not any more to Worſhip in the oldneſs of the Letter, but in the newneſs

John 4. 23,
24.

newness of the Spirit, even
in thy own Spirit of Truth;
not any more to War with
Weapons that are Carnal, but the Sword
of the Spirit which slays, not the Crea-
ture, but the Enmity in the Creature,
and so brings Peace unto the Soul, in
which now my Life is bound in the bun-
dle of thy Fatherly Testimonies, which
thou hast Sealed up unto me, with those
Disciples that follow the Lamb in the Re-
generation.

And now, Father, I get me to my
Watch-Tower, to hear what thou speak'st
to my Soul, for thou speak'st Peace unto
thy People, and Redeemed, that they
should not turn back to *Egypt's* Folly;
and thy Name is become a Precious Oint-
ment to me, and a Tower of Safety unto
my Soul, where I find Rest and Peace,
and there is none that can make me a-
fraid; as I here abide under the Shadow
of thy Wings; thou feed'st me with the
Pleasant Fruit, and thy Banner over me
is Love; thou makest my Bones to Flour-
ish; the munition of Rocks is my De-
fence, my Bread is sure, my Water is
sure; and the Eye thou hast opened, be-
holds the King (of *Salem*) in his Beauty
and he Reigns with the Government up-
on his Shoulders, of the Encrease and

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Peace of which there is no end. Therefore I Pray to thee, Father, in thy own Spirit of Adoption, which I have received of thee; *Hallowed be thy Name, thy Kingdom come*, for thou hast given me to possess the Fruits thereof. *Thy Will be done in Earth as 'tis in Heaven*, for thou hast subdued my Will, which Ruled by Nature, unto thy Heavenly Will, which is my Sanctification. And now, Father, this is that I beg of thee, that through the glory of thy Power, I may be kept in thy word of Patience, to be fully assured of thy Preservation, in the Hour of Temptation, which shall come upon all the World, to try them that dwell therein. So shall my Soul be made glad, and rejoyce in thy Beautiful Presence. And here do I rest and repose my self under the shadow of thy Wing, until the Calamities and Storms be over past, sith thou hast assured my Soul, in being Faithful unto Death, I shall enjoy the Crown of Life.

So in Bowels of Love I Conclude this short Testimony, which opened in me in the Fountain of Divine Fulness, for the sake of the Travelling Soul, and Birth which is not of this World, which in the deep sense of the Fatherly Love, has not only known his Voice, to gather from the Mountains, but has received Counsel from

from him, and in obedience to his Mind delights now to hearken to him; and loves nothing more than to Honour him, and to answer his Requirings, in a daily taking up of the Cross, and making Self of no Reputation, that through the Patient Exercise in all the Sufferings, Imprisonments, Buffettings and Reproaches which this Suffering Seed and Generation meets with, in its Lamb-like nature it may lie down under all; and in that Life which is hid with God in Christ, be chearful, and repose in the bosom of this beloved (Son of God) who hath overcome the World, and makes his Remnant shine with the rays of his own Glory, and gives them through Living Faith to overcome, whereby they Inherit all things. So let every Individual press after this Christian High Calling in the Lamb's Spirit; and prize the Visitations of a Heavenly Father to their Souls, that the Mark of Holiness they bear in their Forehead, and read daily in the renewing Holy Spirit, their Names

written in the Lamb's Book of Life; then thou Child of
Matth. 5. 34, the Morning is thy joy full,
35, 36, 37.

and in fulfilling unto perpetuity; in the assured Testimony of one who has been Taught in Christ's School, and Learns of him to Suffer for his Name, who yet continues

continues in the Godly Patience in outward Bonds (with a Remnant more) for yielding obedience to his Command (nigh Three Years) and is not weary of well doing, but waits in Godly Patience till Deliverance come, according to his Heavenly Will, who is God over all, Blessed for Ever, *Amen.*

York-Castle, the 27th
of the 5th Month, }
1685.

Samuel Watson.

Dan. 12. 10. *Many shall be Purified, and made White, and Tried; but the Wicked shall do wickedly, and none of the Wicked shall understand, but the Wise shall understand.*

1 Pet. 3. 12. *The Eyes of the Lord are over the Righteous, and his Ears are open to their Prayers: But the Face of the Lord is against them that do Evil.*

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A Short

A Short TESTIMONY from Samuel and Mary Watson, Concerning their Dear Child Grace Watson; who Departed this Natural Life at London, on the Twentieth of the 6th Month, 1688.

THE Almighty God, the *Jehovah*, who promised to gather his Sons from far, and his Daughters from the Ends of the Earth, hath Gloriously appeared in this latter Age, in the fulfilling of his Promise, to gather a little Remnant into Covenant with himself, so that we can livingly Witness, his Glory shines upon our Tabernacles; and we are Comforted in the beholding of his Presence, which gives fulness of Joy, and at his Right Hand are Pleasures Administered, which the Innocent Birth is satiated with: O let every one be retired to the Rock of Salvation, where not only Safety is in the Day of Trial, and deep Calamities and Exercises; but abounding of Consolation, springs unto the Immortal Souls of the Generation of those that truly fear his Name, and feel his Seed Exalted in them.

As I am occasion'd at this Season, though through sadness of Spirit, to give

in a short Testimony to all whom it may Concern, of my Dear Child and Daughter *Grace Watson*, lately Deceased in Body, yet alive in Spirit with her Creator, and her Dear Mother with me, that she was a sweet Beautiful Child from the Womb, born at *Tork*, early in the Morning, on the Twenty Third of the ninth Month, 1668. More than ordinary was the Quality of this Child in her Infancy and Minority, as might be mentioned in several Particulars, and she was very subject to her tender Parents, shewing Gladness that she could oblige and please them, hating a Lye, and things that were Evil in Appearance; and what was amiss either in Word or Deed, she was made sensible of by inward Reproofs, by the true Light and Spirit of God within, and now, by taking heed thereunto, Faith was begotten in her, by which she felt Dominion over those Impediments, which for a Time, hindered her from the Enjoyment of the Beloved of her Soul; and now she hath got the Victory over the crooked Serpent, as hath been Demonstrated in the latter end of that short Race of Mortality, which she was appointed to Run, and is gone before us to the Mansion of Cœlestial Felicity, which her Eye, in the time of her Sickness, was more after, than the Glory of this World.

O! the inestimable Treasure that she possesseth is beyond Expression!

And our greatest Sorrow is, that her Departure from us was so permitted, that we had not Time nor Strength to see her dear Face any more; for she was nearer to us than we can Verbally Express, though we beheld her as in a Glass, and Spiritually and Livingly Sympathized with her Afflictions and Heavenly Raptures of Joy, and our Minds are composed and sweetly stayed in subjection to Divine Providence, and in this Assurance, that she hath fought the good Fight of Faith, and obtained the Crown of Glory; and our Labour, Watchfulness and Travel of Spirit, is, that we may obtain in the appointed Time, the same Eternal Habitation of Blessed Rest and Felicity perpetually with her.

And this we write, in a Sense of that Love and Life, which we understand did open and flow forth in our Dear Child, while she was yet in the Tabernacle of Clay, and in the Unity we have with the Narratives and Testimonies of our dear Friends, who were Eye and Ear Witnesses of what they signified unto us.

For we do believe the Angel of God's Presence attended her, and her Bed was made easie and comfortable in her Sickness, and the Great Physician of Soul and Body

Body was not awanting. Everlasting High Praises be to the God of *Jacob*: It was the Lord that gave this Dear Babe, and it's he that hath taken her away; and though the Loss be great to us, yet the Gain which she hath obtained, over-ballanceth our Souls with Godly Patience, and we can give Thanks and Glory, in the Humility of our Spirits unto him, who is the Father of the Spirits of all Flesh; Glory, Glory and Eternal Praises be given to his Name.

So let all, both young and old, prize the precious Time they have here upon the Earth, and wait to be fitted and prepared as this Wise Virgin was, to enter into the Bridegroom's Chamber, where there is Everlasting Treasures, and perpetual Joy in the Lambs Presence.

Knight-stainforth, the
10th of the 8th
Month, 1688. }

Samuel Watson,

Mary Watson.

*An Epistle by way of TESTIMONY,
to the Friends of Manchester, and
thereabouts: Given forth shortly after
the Death of my Dear Daughter,
Mary Mofs.*

DEAR Friends of *Manchester*, and thereabouts, and all who are Concerned for the Prosperity of the Truth as it is in Jesus Christ our Lord and Saviour; it lives upon me to write this Epistle of Memorial concerning our dear Daughter *Mary*, of whose departure out of this Life you have a great Loss; as certainly her dear Parents and Relations, her Husband and tender small Babes have, which she left behind her; a Loss I say unexpressible, whom she was in her Life-time a Comfort and Help to: But the infinite wise God, in whose Hand we all are, hath ordered these things according to his Divine Will and Pleasure, sometimes for the speedy deliverance of his tribulated Children, in the Work of their Redemption, from all visibles, that the Joy set before them of that which is Eternal, they may, without Interruption, possess; so that though she be removed or departed, who was a Comfort to us in her Life-time, and the loss of

whom is great, yet the Gain to her is incomparable, and our Peace and great satisfaction is in full assurance, That she is gathered with the Wise Virgins gone before her, into the Bridegroom's Chamber of Eternal Joy and Felicity. And precious in the sight of the Lord is the death of all his Saints, and her Memorial shall be had in everlasting Remembrance.

I cannot sufficiently express this tender Branches amiableness, her inward Beauty and glorious Garments which she had put on, as one of the King of Zion's Daughters, whose Royal Robes of Righteousness, Holiness, and true Charity, did shine; not only to the gladdening the Members of the same Body, but to those who as yet, are Strangers to the Commonwealth of *Israel*, that in the Universal Love God has to all, in that he would not the Death of any Sinner, so she as a Hand-maid of the Lord, manifested her Love and Law of Kindness to all, *exceeding many others*, The Anointing Oyl she was inwardly beautified with, which gave a sweet sinelling Savour to the House-hold of Faith, and at seasons, Heavenly Breathings, Prayers and Praises sprung in her, which was as Incense ascending to the Throne of Glory: And many have been comforted in those

springs of Life, that streamed from that Well of Salvation opened in her : For she had received from her Spiritual *Joshua*, not only the South-Land of a good prepared Heart and Ground, but obtained the upper and nether Springs of Living Water, to the making Fruitful this tender Branch, and weak Vessel.

And as she was not lavish of spending her Portion where she ought not, she was not sparing, neither with-held the good Things which she was made Partaker of from the Remnant that loved the Lord Jesus, with whom her Unity stood, and Fellowship in the Covenant of Life, sealed up in that pure Spirit of Adoption, which she had received in him, and through the Pourings in of his abundant Love, who is the *Alpha* and *Omega*.

She was of a bearing Spirit, and did not love any Contention, willing rather to suffer great Trouble, and bear her Exercises patiently, than to lay open the weakness of others ; so that Love in the Truth was settled in her Bosom, rather to cover a multitude of Faults, than to make one.

And this Labour of true Love, which hates the Garment spotted in the Flesh, is the true Work, to help and gather out of the World, the Snares and Pollutions thereof, those that are yet unescaped.

She

She laboured to reach to the little Seed of the Kingdom where it did lie as Buried under the Earth, that the Power she had partaken of to work her Redemption, they might also come to feel, and be made sensible of what she witnessed, of that inward Circumcision in Spirit from her Minority; so that little of the Glory of this World was ever-pleasant in her Eye, but her Eye was opened to behold and look after those things which are Cœlestial and Eternal. And the Candle which was lighted in her did shine forth to others; so that it is well for them that are left behind, (that observed and loved her Godly Conversation Coupled with Fear) to follow her Example; and now to wait, while a Day is given, to keep in the Path and Steps of this Godly Woman, who was a Pattern of Purity, Patience, Sincerity, Poverty of Spirit, and true Humility, eschewing that which comes from an evil Root of Bitterness and Uncleaness, (which is too much brought forth in some of those that profess Godliness) so that a Branch of the true Vine, she was manifest to be in her day and season, abiding in him who is the true and ancient Vine, receiving Supply and Refreshment from him, who made her bring forth much Fruit, wherein our Heavenly Father is glorified,

for not by the Profession only, But, as our Saviour said, *by their Fruits ye shall know them.*

Her Conversation being in Heaven, the Fruits of the Spirit of God were brough forth in her, (*viz.*) Love, Meekness, Temperance, Chastity, Brotherly Kindness; and above all, she had Charity, which is the Bond of Perfection.

I can now leave her in the Arms of her blessed Saviour, at whose Feet she kept in the days of her Pilgrimage, and washed his Feet Spiritually with the Tears of Joy, and wiped them as with the Hairs of her Head in pure Obedience, nothing being too dear to pass thorow or to do for him that had done so much for her: *O happy art thou a Daughter of Zion, that is thus taken away from the evil that is to come, and now crowned with Immortal Glory, which no Spirit of Darknesse can bereave thee of.* To him be the Glory, who hath done this Work for thy poor Soul, whose Glorious Resurrection in Christ will appear in the Kingdom of Heaven, and a Remnant who Love the Lord (and loved her) are pressing on to obtain a share in the same Glory and Dignity with our Heavenly Father, and High-Priest of our Profession, to whom

be Praises ascribed for all his Mercies continually.

And now, my dear Friends, you that are left behind, who were sometimes Conversant with this dear Servant and Follower of the Lamb, who was a sweet-smelling Savour unto you, who have received the Truth in the love of it, and in measure walk in it, this Council and Admonition I give unto you: Keep in the Holy Watch, in the Holy stayedness of Mind, that you may be ready to answer the Mind of him, who is the God of *Abraham, Isaac and Jacob*, that hath called you out of Darknes into his Marvelous Light, and Liberty of his Son Christ Jesus; let no other Liberty in your Conversation be given way to than what is purchased by the precious Blood of the Lamb, by which you are bought, so that you may find in Spirit continually a Standard lifted up in you, to the resisting of all Evil; and that you are not your own, but are bought with a Price; a Holy Engagement is upon you to serve the Lord in your Souls, Bodies, and Spirits, which are his: This one thing keeping to, will keep you in a Holy and humble frame of Life and Conversation, in the daily Cross as becomes the Gospel, and in the feeling of the
Love

Love of God, shed abroad in your Hearts, the Branch of Righteousness will spring forth in you, and as a well-watered Garden, and a Spring of Water, whose Waters fail not, will your Souls be to bring forth Fruits of Love, Godly Patience, and Holy Obedience to God, in a daily self-denial and taking up the Cross which Crucifies to the World the Vanities and Lusts thereof, and slays the Enmity on the Cross; so will more and more Branches appear, which springs from the true Root and Ground of Holiness, where every little one that keeps in the Holy fear, may partake of the Sap and Nourishment which will make you prosperous, and witness a daily growth in the Heavenly Life.

And I Exhort you to give all diligence *to make your Calling and Election sure*, (that an entrance you may know into the Kingdom) and add to *your Faith* (which you have received in Christ Jesus the Author of it) *Vertue; and to Vertue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, Brotherly Kindness; and to Brotherly Kindness, Charity*; which is the Mark of Christianity, and the Birth which inherits the Kingdom; and those that abide in these

these things, they cannot be barren or unfruitful in the Work of the Vineyard, God hath called them into, but are always ready and prepared with the wise Virgins, to enter into the Bridegroom's Chamber, not knowing how soon the last Call may be to any of us, that are yet remaining in these Tabernacles of Clay; but keep so Waiting, and in Faithfulness, that the Crown of Glory we may obtain, with this precious, obedient and dear Sister, that is gone before us.

And be not weary in well-doing, and meeting often together; and as you keep in a Holy Thirst and Hungring after Righteousness, you will partake of a daily Watering at that Living Stream, and feeding on that Living Bread, which comes down from Heaven, without which you cannot live and walk up to God, nor keep in that which is acceptable unto him; as this dear Plant of our Heavenly Father kept to the end of her days.

So unto the Great Shepherd and Bishop of our Souls, do I commit you all, to be led, guided and taught by him, who is the Comforter and Spirit of Truth, which leads into all Truth.

I Communicate this in tender Love to you all, tho' but a small Number, and one of them being taken from you, who

was

was great in Love, but little in her own Eyes. The Lord, with whom all things are possible, will give an Encrease, and enlarge your Borders in the Truth, in his own time. So in a Holy Salutation of Love and Good Will to you all, I bid you farewell, and rest,

Your dear Friend

and Brother in the Truth,

S. WATSON.

*A short TESTIMONY Concerning my
Dear Wife Mary Watson, who De-
parted this Life, the 2d of the 9th
Month, 1694.*

Dear Friends,

THIS Dear Companion, and Fellow-Labourer in the Gospel of Life and Salvation, who was a dear and tender Wife to me, given by the Great God of Heaven and Earth to be a Yoke fellow to me, not only in Body, but in Spirit; and though she was attended and afflicted with many Infirmities of Body, yet great hath been our Travails and Exercises in Spirit

Spirit together, in Prayer and Supplication to God, who hath fitted and prepared our Hearts with Prayers and Thanksgiving, to offer up to him as Incense upon his Holy Altar; who hath helped us through many Tribulations, and shed abroad his love in our Hearts, and made us livingly to partake together of the Springs of Life and Salvation in our Bosoms, and kept us in a true Unity of Spirit, as Heirs of the same Grace, that our Prayers were not hindred; but with *Jacob* in that Seed, we came often to know a wrestling in our inward Man, and a prevailing with God for a Blessing.

And the end of my dear Companions Labour, Travail and pure Breathings is accomplished, in her final Testimony who is visibly gone, and taken from me, to her sweet Eternal Rest, where no more Afflictions either in Body or Mind can surprize her: But as her Terrestrial Body is gone to its Center from whence it came, unto which it was to return again in the appointed time, so her Immortal Soul, in and through Obedience to the Seed Christ Jesus in it's Redeemed State, is gathered into a Glorious Mansion, and Everlasting Habitation, where the Resurrection unto Heavenly Happiness stands sure, on the Foundation and Rock of Ages and Generations: She was sometimes

times under Fears of this great passage from Mortality (as some have been in Ancient time) but my Travail in Spirit with her Spirit was, That through the Living Faith she had received in Christ the Author of it, she might keep still stedfast, and fight the good Fight of Faith, and Victory should be obtained, which was in God's season manifested in her inward Man; and afterwards she spoke forth pure Acknowledgments of the same, to our great refreshing, several Weeks before her departure; giving me comfortably to understand, That the Work of Redemption was wrought and compleated in her, and all Doubts and Fears removed. And now she waited to be dissolved, and to be with Christ, who Redeemed and Sanctified her, and put on Righteousness as a Garment, and Salvation as a Lamp that burneth; so that as a Wise Virgin she was prepared to enter into the Bridegroom's Chamber of Eternal Joy, and Praises filled her Vessel, while she had any Strength in her Vitals remaining, and her Eye was to that Heavenly Family, out of all the Families of the Earth, where she would gladly be Rejoycing with her tender Off-spring and Relations gone before her (as often her Expression were) to be with them.

All visible Helps and outward Enjoyments failing, she had the Lord for her Portion, and kept in a Possession of that Heavenly Treasure laid up, which never fails, and fed upon that Living Bread and Wine of the Kingdom, which now she is in the more full enjoyment of. She spoke often of the surrounding of the Lambs Glory with her, and she was compassed about with Salvation and the blessed Truth as a Girdle, and the Lambs Glory sprung up to her last moment, and she was sensible, in expression, to the last few hours, and said to me (as formerly she often used) *Love, Pray for me.* And the never-failing Sacrifice which God prepares sprung up in me, which the Lord, our tender Heavenly Father, hath heard and answer'd; and now the time being near, and her Glass being run, the Silver-thred cut, and the Golden Pitcher broken, she then gave up the Ghost, in a sweet still manner, on the 2d day of the 9th Month, 1694 about the 7th Hour at Night, in the bosom of her Maid who waited on her, I being on the other side the Bed, beholding her in the Bowels of Divine Love; so he that gave her me, in his appointed time took her to himself. She lay as a Flower in the Coffin, as if she were asleep; she lived in Sweetness and Cleanness in her Life time, and was

Sweet

Sweet at her latter end; and now I am left in separation from her visible Body, but I am still with her in a Spiritual Union in the Heavenly Place, and my Labour is to keep in Godly Patience and true Contentedness in every Exercise I am yet to pass through, for his abundant Love and Power hath kept me hitherto, surpassing what I can express; *and the Life that I now live, is by Faith in the Son of God;* in which living Faith I wait to persevere and be preserved to the end of my appointed time, that I may live in obedience to the Honour and Glory of him, who is God over all, and hath called and chosen me to bring forth Fruits, to his Praise and Glory, who is worthy for ever, *Amen.*

And now, dear Friends, I shall further proceed in my Mournful Relation: On the 4th day of the 9th Month, 1694. being the 1st Day of the Week, my dear Wife was Buried in the Meeting-House yard in *Lancaster*, being the first Corps there Interr'd, and was Accompanied with the Chief of that Town, and the generality of Friends, being several Hundreds in Company, so that in Testimonies, and on other Accounts, things were to the great Satisfaction of both Friends, and others. So the Truth is precious in all who wait to be guided by it; and our God shall have

have the Praise in all his Works for ever,,
and evermore, *Amen.*

And as to her Offspring left behind,
she had a Tender Regard and a Holy Con-
cern for them, that each particular,
through the Grace of God, might be ga-
thered Home to the true Sheepfold, and
Heavenly Shepherd, Christ Jesus, and
Labour'd in Spirit with many pure Brea-
things and Heavenly Prayers for them,
which shall not return in vain: And her
Exhortation to them that were with her,
and her Travail in Spirit for those not
present on her Dying Bed was, *That they
might walk humbly before the Lord their
Creator, and watch against all the Evil
Temptations of this World, the Flesh, the
Vanity and Lusts thereof; that no Pride,
Vain-Glory or Intemperance, they might be
Captivated with, but abiding in the Holy
Fear of the Lord, which makes the Heart
Clean, all Evil would be suppressed, and
slain upon the Cross in them; and Humi-
lity, Righteousness, Meekness of Spirit and
Holiness should grow in them, and not only
be a comely Garment to them, but a never
failing Portion: Which she begged of the
Lord for them, and which was in her Eye,
more than all visible Enjoyments, know-
ing assuredly all things will fail, but
Heavenly Treasure is that Pearl of great
Price, which will never fail.*

And

And she travelled in Spirit, that they might be kept in Subjection and true Obedience to their Father, which (she often said) would bring a Blessing from on High upon them; for she was right sensible of his true Care, and the many Tribulations and deep Trials he had pass'd through, and the Lord in the end would give him a Reward, and Crown him with Eternal Glory.

Thus, in a sensible feeling of the Lord's Power and Goodness upon my Spirit, I bear Record how it was with this my dear and tender Companion in her Life and Death, who is now gone before us, and we wait to follow after, and to obtain a share in the same Cœlestial Happiness with her, in the Mansion prepared for all the Faithful.

This is for a Memorial of her who lives for ever.

So the Lord who reigns over the Families of *Jacob*, and works all things together for the good of those that truly Fear, Love, Serve, and Obey him; to him be the Glory and Praise ascribed, who is worthy for Ever, *Amen.*

S. Watson.

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